

# China's Millions

North American Edition

ILLUSTRATED

1922

CHINA INLAND MISSION

Mission Offices:

237 SCHOOL LANE, PHILADELPHIA, PA.  
307 CHURCH STREET, TORONTO, CANADA



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507 CHURCH STREET, TORONTO, CANADA**





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EBENEZER

# CHINA'S MILLIONS

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MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
JANUARY, 1922

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CONTENTS	PAGE
THE THINGS FOR WHICH WE MAY PRAY—By <i>Dr. Henry W. Frost</i> .....	3
KENNETH MACLEOD—An Appreciation by <i>Rev. J. E. Shoemaker, D.D.</i> .....	4
A CHINESE MERCHANT'S APPEAL TO HIS COUNTRYMEN—By <i>Dr. F. C. Tong</i> .....	5
WITH PRAISE AND FEAR—By <i>Mrs. J. Falls</i> ...	7
EXTENSION OF EVANGELISM AND SELF-SUP- PORT—By <i>Mr. R. W. Porteous</i> .....	7
SIGHT AND SALVATION AT A DISPENSARY—By <i>Mrs. T. Windsor</i> .....	8
AMIDST IDOLS—By <i>Mrs. F. L. Canfield</i> .....	9
AMONG COUNTRY CONGREGATIONS—By <i>Mr. F. L. Canfield</i> .....	9

CONTENTS	PAGE
TENT MEETINGS—By <i>Mr. R. C. Scoville</i> .....	10
MR. PARKER'S ESCAPE FROM ROBBERS—From <i>private letters</i> .....	11
SPADING NEW GROUND—By <i>Mrs. S. H. Carr</i> ...	11
AN ACCOUNT OF FAMINE RELIEF STEWARD- SHIP—By <i>Mr. M. L. Griffith</i> .....	12
PRAYER CALLS: PRAISE ECHOES.....	14
ARRIVALS, DEPARTURES, ETC.....	14
FAREWELL MESSAGES—By <i>Miss J. C. Jack and Miss K. E. Kreick</i> .....	14
EDITORIAL NOTES— <i>F. F. H.</i> .....	15
DONATIONS.....	16

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JEHOVAH-JIREH

Lord,  
what wilt Thou  
have me to do?

Acts 9:6



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

General Director

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Director for North America

HENRY W. FROST, PRINCETON, N.J.

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Roger B. Whittlesey, Secretary-Treasurer

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70 Knickerbocker Building, Los Angeles, Cal.  
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595 Princess Ave., London, Ont.  
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6506 Ventnor Ave., Ventnor, N.J.  
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Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

Postal rates. From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of .....dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.

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\*Bellingham, Wash., Alternately at Res. Mr. F. M. Mercer, 2132 Walnut St. and Res. Mr. A. H. Montgomery, 916 Garden St. .... 2nd Mon., 8.00 p.m.  
Berkeley, Cal., Res. Mrs. Rakestraw, 2518 Dana St. .... 1st Thurs., 8.00 p.m.  
Bethel, Minn., The Baptist Church. .... Wed. after 1st Sun.  
\*Buffalo, N.Y., Res. Miss Quadlander, 562 East Utica St. .... 3rd Tues., 8.00 p.m.  
Burlington, Mich., Sec. Mrs. E. J. Smith, Baptist Parsonage. .... 1st Tues., 2.30 p.m.  
Cleveland, Ohio, Res. Miss Z. A. Broughton, 4223 Cedar Ave. .... 1st Mon., 7.30 p.m.  
Detroit, Mich., Res. Mr. James Bain, 114 Stanford Ave. .... 3rd Fri., 8.00 p.m.  
Grand Rapids, Mich., Sec. Miss Nina Everett, 434 Charles St., S.E., Wealthy St. Bap. Church. .... Thurs. preceding 1st Sun., 2.30 p.m.  
Isanti, Minn., Refer to Sec. Mrs. F. L. Russell, at various homes. .... 3rd Thurs., 2.00 p.m.  
Laurium, Mich., 1st Bap. Church, Sec. Mrs. Ed. J. Lee. .... 2nd Thurs., 7.30 p.m.  
Lockport, N.Y., Res. Mrs. W. B. Singleton, 189 East Ave. .... 1st Tues., 8.00 p.m.  
Los Angeles, Cal., Res. Mrs. O. A. Allen, 949 No. Normandie Ave. .... 2nd Mon., 7.45 p.m.  
Mound, Minn., Res. Mr. F. E. Tallant. .... Each Tues., 8.00 p.m.  
Minneapolis, Minn., Tabernacle Bap. Ch., 23rd Ave. S. and 8th St. .... Thurs. after 1st Sun.  
Philadelphia, Pa.  
\*China Inland Mission Home, 235 School Lane, Germantown. .... Each Fri., 8.00 p.m.  
Church of the Atonement, Cheltenham Ave., Germantown. .... Each Wed., 8.00 p.m.  
Pontiac, Mich., Res. Mrs. Robt. Garner, 90 Oakland Ave. .... 1st Fri., 7.30 p.m.  
Port Huron, Mich., Res. Rev. G. H. North, 1214 12th St. .... 2nd Thurs., 2.30 p.m.  
\*Seattle, Wash., Y.W.C.A. .... 2nd Tues., 7.30 p.m.  
St. Paul, Minn., Refer to Mrs. H. C. Payne, 883 Charles St. .... 4th Thur. afternoon.  
Sherwood, Ore., Res. Dr. Fosner. .... 1st Tues., 2.30 p.m.  
St. Louis, Mo., Refer to Mr. W. O. Andrews, 1501 Locust St. (Phone Olive 2050)  
Brookes Bible Institute, 2051 Park Ave. .... 2nd Sun., 4.00 p.m.  
Hope Congregational Church, 1646 Semple Ave., Rev. J. Best. .... Each Wed., 7.00 p.m.  
Sutter Ave. Presbyterian Church, Sutter and Barmter, Aves., Rev. R. L. Evans. .... Each Wed., 8.00 p.m.  
Res. Mrs. Carrie C. Koch, 5601 Vernon Ave. .... 2nd Mon., 2.30 p.m.  
\*Cabanne Library, Union and Cabanne Aves., Miss M. J. Mathis. .... 4th Sat., 4.00 p.m.  
\*Res. Dr. Mary H. McLean, 4339 Delmar Blvd. .... 2nd and 4th Mon., 4.00 p.m.  
\*Gospel Center, 3621 Washington Blvd., Rev. W. F. Sharpe. .... 1st Tues., 8.00 p.m.  
Res. Miss Blanche Woodson, 3217 Eads Ave. .... 1st Sun., 3.30 p.m.  
\*Church of the Open Door, 3907 West Belle Pl., Wm. Colby, Pastor. .... 1st Wed., 3.30 p.m.  
Res. Mrs. A. S. Hickerson, Clay and Adams Sts., Ferguson, Mo. .... Each Tues., 2.00 p.m.  
\*Res. Mrs. W. O. Andrews, 460 Algonquin Place, Webster Groves, Mo. .... Last Sat., 8.00 p.m.  
Mission Study Class, Brookes Bible Institute, 2051 Park Ave., (various countries including China) .... 2nd Sat., 7.30 p.m.

Superior, Wis.

Res. Mrs. Geo. Hanson, 1206 Harrison St. .... Each Tues., 8.00 p.m.

Tacoma, Wash.

Res. Mrs. Billington, 811 So. Junett St. .... Each Mon., p.m.

Ventnor, N.J. (Atlantic City).

\*Res. Mr. F. H. Neale, C.I.M. Representative, 6506 Ventnor Ave. .... Each Fri., 3.30 p.m.

Worcester, Mass., Refer to Mrs. K. C. Shapleigh, 6 Ashland St. (or 53 West St. in Spring or Summer) .... Each Tues., 7.45 p.m.

## CANADA

Bolsover, Ont., At various homes. Sec. Miss A. M. McRae, R.R.I.

Brechin, Ont. .... 1st Wed., 3.30 p.m.

Calgary, Alta., Refer to Dr. M. E. Church, Grain Exch. Bldg. (Phones W2486 & M2787).

Res. Mr. Thos. S. Hughes, 212 17th Ave. W., (Phone M1652) .... 1st Mon., 8.00 p.m.

Res. Mrs. A. McLeod, 2110 9th Ave. E., (Phone E5214) .... 2nd Mon., 8.00 p.m.

Res. Mr. J. R. Morris, 901 17th Ave. N.W., (Phone M9085) .... 3rd Mon., 8.00 p.m.

Res. Mr. T. H. McCrea, 909 5th Ave. W., (Phone M9255) .... 4th Mon., 8.00 p.m.

Halifax, N.S., At various homes. Sec. Mrs. E. L. Fenerty, Armdale. .... 2nd Mon., 3.15 p.m.

Hamilton, Ont., Caroline St. Mission (Rev. I. S. Pritchard, Supt.) .... 1st Wed., 8.00 p.m.

\*London, Ont., Res. Rev. F. A. Steven, C.I.M. Representative, 598 Princess Ave. .... 4th Fri., 3.30 p.m.

Montreal, Que., Res. Mr. J. David Fraser, 350 MacKay St. .... 1st Mon., 4.00 p.m.

Niagara Falls, Ont., Gospel Tabernacle, Temperance St. .... 1st Tues., 8.00 p.m.

Scudder, Ont., Sec. Mr. George E. Pegg. .... 1st Tues.,

Toronto, Ont.

\*China Inland Mission Home, 507 Church St. .... Each Fri., 8.00 p.m.

Vancouver, B.C.

\*China Inland Mission (Phone: Seymour 3733) 445 Granville St. .... 4th Fri., 8 p.m.

\*Bible Training School, 356 Broadway West. .... 2nd Fri., 8.00 p.m.

\*Vancouver West, B.C., Union Church. .... 3rd Wed., 8.00 p.m.

\*Victoria, B.C., Refer to Sec. Mrs. Jas. Lauderdale, 148 So. Turner St., (Phone 1212V) .... 1st Tues., 8.00 p.m.

Winnipeg, Man., Res. Mrs. W. R. Mulock, 557 Wellington Cres. .... 1st Fri., 3.00 p.m.

\*Meetings which are definitely devoted to the China Inland Mission alone.

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1923





TORONTO

JANUARY, 1922

## The Things for Which We May Pray

The Prayer Union Letter, or annual message, for 1922, from Dr. HENRY W. FROST, the Home Director, to the members of the Prayer Union\*

*"This is the confidence that we have in Him, that, if we ask anything according to His will He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."—*  
*1 John 5:14-15.*

IT is evident from the above verses of Scripture, that the first and essential requisite in obtaining answers to our prayers is to pray according to the will of God. The question raised by our verses, therefore, is this: How may we discover God's will in prayer, and hence, how may we make certain that our petitions will be heard and answered?

There are a number of methods which might be mentioned which, being used, would lead us into the knowledge of the divine will, such as the general study of the Word, the habitual practice of prayer and the close observation of God's providences. But there is still another way which is even more certain than this, which will take away from us all doubt and bring us into the full assurance of faith. This is by observing the various things in the Scripture which the Spirit has specifically stated are according to the mind of God and are to be the subject of our petitions and intercessions. In this brief article, it is our purpose to review some of these things, so that we shall be no longer disheartened, but on the contrary much enheartened.

We pray for daily food: "Give us this day our daily bread" (Matthew 6:11). We might think the lesser and common need of food might be ruled out of the realm of prayer. Prayer is high and holy and the food which is set before us day by day is commonplace to the last degree. And yet, we have the kindly assurance from our Lord that God thinks upon us in connection with even the necessities of life. As a matter of fact, there is no "commonplace" with God, especially in connection with His children. Everything which concerns them is high and holy. Prayer then, is the sure guarantee that our lowly

needs will be supplied. Only as the Master taught us to do, we are to pray.

We are to pray for all good things: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him" (Matthew 7:11)? It is manifest here that we shall have to be taught of God what really is "good." Not all things that appear to be good are such. Indeed, some of these things are very evil. However, when we have really learned what God Himself calls good, for this we may pray with all confidence. As to these good things, this test may be made: God will deem good that which is for His glory. When we ask for such, and such is our motive in asking, our Father in heaven will quickly answer prayer.

We may pray to be delivered from temptation: "Lead us not into temptation" (Matthew 6:13); "Rise and pray, lest ye enter into temptation" (Luke 22:46). Evidently then, it is the purpose of God not to allow us to be tempted above that which we are able to bear, and hence, to deliver us from all temptations which would otherwise overcome us. God in His inscrutable wisdom allows us to be tempted by the Evil One. But it is manifest that he has made a way of escape, and that this is found through the practice of prayer.

We may pray to be saved from evil: "Deliver us from evil," or as the revised version reads, "Deliver us from the Evil One" (Matthew 6:13). It is plain, therefore, that God has made it possible for us to escape, not only temptation, but also all actual evil which would result from temptation or from other satanic powers. There may be need, therefore, of our being surrounded, at a given time, by evil. But there never can be need of our being overwhelmed by evil. Prayer will always lead to a way out.

We may pray for the Holy Spirit: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13)? These words do not imply that we, who

\*The Prayer Union was begun in 1893. Members are not asked to pledge a definite amount of time; in enrolling they simply declare an earnest intention to help by intercession, and receive an annual "Member's Card" giving special subjects for prayer and a weekly cycle that covers the provinces of China in daily groups together with the names of North American workers.

Anyone desiring to become a Prayer Union member may apply to the Prayer Union Secretary, China Inland Mission, 507 Church St., Toronto, Ont.



are sons of God, have not received the Holy Spirit. It is clear from the Scripture at large that He has been given to each and every one who believes on Christ. But this does not do away with the fact that we need Him whom we have already received. First, we need more of His fullness; and second, we need more of his possession and controlling. The incidents of life are not all the same, nor is the service of life equal in its demands. For every new episode and every new obligation, we need a new endowment from on high. This supply of grace we receive from the Holy Spirit. And we receive Him, in all the plenitude of His power, in answer to importuning prayer.

We may pray for wisdom: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him" (James 1:5). And how much we need this wisdom! We require it at every turn of the way, especially in these dark and darkening days. But Christ is made unto us wisdom, and even for these times we shall find our sufficiency in Him. Nevertheless, we need to wait upon Christ for wisdom. For prayer alone will bring us into the secret place of revelation and thus into the full counsels of God.

We may pray for strength and comfort: "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him" (Acts 20:36,37). It will be remembered that this is the description given of the time when Paul separated himself from the elders at Ephesus. It was thus a moment of great heart sorrow, both on the part of Paul and the elders. They were to see one another no more, and hence all concerned needed new strength and ample comforting from God. Under these circumstances, those gathered on the beach that day knew instinctively that there was but one way to obtain divine help. They kneeled down and prayed. So it may be with us in all the distressing episodes of life. Let us be assured that there is never a need so great, where strength and comfort are required, that we may not obtain immediate and full relief in waiting upon God.

We may pray for laborers: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into His harvest" (Luke 10:2). If the harvest was great and the laborers few in the day when Jesus said these words, what shall we think of these days of ours? Since the time of Christ the nations of the earth have greatly multiplied, until now there are one billion, five hundred millions of men, women and children. And the sad part of the matter is that the laborers are fewer, comparatively, than they were in those early times, the peoples of the earth having increased more rapidly than those who have carried the name of Christ to them. It is an overwhelming problem, therefore, that confronts the church of Christ. How to make the few messengers of the Cross reach the many who need them, and how to turn these few into a multitude is beyond the power of man. But the problem is not too great for God. Christ's last words were: "All power is given unto Me in heaven and in earth"; and this assertion is the hope both of the church and the world. God's human agency of working, however, is prayer. As we pray for laborers, He will send them forth.

We may pray for the coming of the kingdom: "Thy kingdom come" (Matthew 6:10). But what is the kingdom? Is it Israel of the Old Testament or the church of the New? Is it the presence and power of the Holy Spirit? We do not think that it is any of these. So far as we understand the Scripture quoted, it is nothing else and less than the reign of our Lord Jesus Christ upon the earth for a thousand years. There are other aspects of the kingdom than this. But here, apparently, Christ was bidding his apostles to pray for the fulfilment of the messianic prophecies concerning the earthly exaltation of Christ. This view explains the words which follow: "Thy will be done in earth, as it is in heaven." The golden age of which prophets have dreamed and poets have sung, will surely come, for the King will one day return and set up His kingdom. But it remains a fact, strange and wonderful as it seems, that this great event will not come to pass except as God's saints give themselves to prayer. The absence of prayer, together with the service which follows it, is the cause humanly speaking, of the long tarrying of Christ in heaven and of the little present promise of His return to earth. A praying and a working church will mean, sooner or later, the coming of the kingdom.

All the above matters are the revealed will of God. It is certain then that we may urge them upon our heavenly Father in full confidence that we shall be heard and answered in reference to them. May we not, therefore, give ourselves anew to prayer? And as we do so, in view of the promise of our text, let it be in the knowledge that we *have* the petitions that we desired of Him.

## Kenneth Macleod

An Appreciation by Rev. J. E. SHOEMAKER, D.D., of the  
American Presbyterian Mission, Yuyao, Chekiang

THE sudden striking down of one of your valued workers in the midst of his labors calls forth our deepest sympathy and I take this opportunity of expressing to your Mission and all his many friends in the home land, a sincere appreciation of the life and work of Kenneth Macleod, whom I have known intimately ever since his arrival in Ningpo in 1897.

Though we belonged to different Missions, we have been associated for a number of years as fellow-members of the Ning-Ziao presbytery, so that my acquaintance with him has been of a closer kind than with anyone else outside the bounds of my own Mission. His was a quiet, undemonstrative nature which seemed to find its deepest satisfaction in fellowship with personal friends - whom he readily won and did not lose, for he himself was very friendly toward everyone.

Mr. Macleod was one of whom it could be said in truth, "He was a good man, and full of the Holy Spirit and of faith." He was wholesome, cheerful, always ready for a hearty laugh, but never was there a word spoken or thought suggested that would have been out of place in the presence of the Master Himself. In all his intercourse with friends there was manifested a desire to get and to give help in spiritual matters. In conference he was calm and judicious. He had clear and decided views on all important questions which came up for decision, but his kindly considerate way of stating them avoided giving offence.



Goodwill was manifestly a controlling factor in all his dealings with men.

Mr. Macleod was pre-eminently an evangelistic missionary. He recognized the heralding of the message of salvation through faith in Christ as his first business. One could not be long in his company without discovering that he was imbued with a passion for winning men to Christ. In his relations with the Chinese he was unusually free from anything like race prejudice. As they testified at the time of his funeral, he treated them like brethren. His feeling of comradeship towards his fellow-workers was such that he was able to keep men at work in his field when there was strong inducement urging them to seek easier, more remunerative positions elsewhere.

I would say that love for the Word of God and confidence in its power to reach and move the hearts of men was a prominent, if indeed not the dominant, characteristic in Mr. Macleod's preaching. In an address which he gave at his last presbytery meeting on the general subject of "Bible truth as an equipment for everyday living," his earnest words of testimony to the help that he got from the Word of God made a deep impression upon our workers and though that was three years ago now, some of them referred to it at once upon hearing of his death.

He was very loyal to the revealed Will of God and took it to mean just what it said when he found a "Thus saith the Lord." There was no trying to adjust the Bible to the preconceived theory of interpretation, no explaining away the difficult portions to make them easier for the natural man to accept. He was quite content to teach the teaching as he found it, resting assured that God was able to vindicate his own revelation.

But most of all I desire to bear my testimony to his religious life. Religion is a man's sense of

relationship to his god. Christianity is a sense of relationship to the Living God through His Son, Jesus Christ. If the word Christian can be taken as equivalent to "Christ-one", then was Mr. Macleod eminently worthy of the name. His whole life was moulded by a vivid sense of personal relationship to his Savior, whom he adored and loved and delighted to serve. No other theme seemed to claim his attention so completely as the King and His coming Kingdom. He never tired of it. His whole life was devoted to the establishment of the Kingdom among men by winning them to acknowledge allegiance to the King. He had a very deep sense of reverence. God was very real to him. I think one of the most spiritual prayers I ever heard was offered by him only a few days before his death. It was a yearning desire for the spread of the kingdom of Christ throughout China, and one was lifted to a higher plane of confidence and hope as he followed it.

On his last Sabbath, Mr. Macleod attended service in Shanghai and heard a sermon which impressed him greatly. The speaker, in explaining the passage, "All things are yours ..... whether life, or death, etc." (1 Corinthians 3:22), said that people usually think of death as an enemy, but to the believer, death is a conquered foe which has become a servant to open the door which leads to the glorious presence of Christ. This was a new thought to Mr. Macleod and he referred to it a number of times the next few days. How little did he know then that before another Sabbath death was to swing open the door for him!

It is all a great mystery to us yet! We can only rest in the assurance that God will overrule and bring good even out of this calamity. But for our friend, it is glorious victory! He has passed through the open door into the presence of the King.

## A Chinese Merchant's Appeal to his Countrymen

From addresses by Dr. F. C. TONG at the conference of the Chinese Chambers of Commerce\*

WE meet here to-day under difficult circumstances. Our country is still in the throes of revolution, disorder and dissension. We have two governments claiming supreme authority over the entire country, but in every province, one might almost say in every *hsien*, an independent government has been set up which is governing without law or reason. Taxes are being levied by all of the governments and by individual commanders without authorization from anybody representing the people. Floods and famine are further weakening the morale of the people and are destroying the productive power of the country. Civil wars have interfered with the means of communication and we are unable to bring our goods to markets where they are needed. The government has used all available funds for political and military purposes and the country is without

improvement.

Faced with a situation such as this it is now the time for the merchants to renounce a time-worn tradition of not participating in politics. It is our task now to proceed immediately to participate in the affairs of state. It is an old adage in the West that a government is as good as its people. Shall we believe that the Chinese people are as bad as their government? I say, no.

We deserve and shall have an efficient and democratic government.

We then are at the cross-roads. Chambers of Commerce have always prided themselves that they are non-political organizations. That is now our shame. First and foremost, we are citizens of the state. Secondly, we are merchants. As citizens of the state it is our duty to participate in government. To fail to participate means to renounce our citizenship. As citizens of the state we must support our government when it is efficient and upright and we must criticize our government when it is inefficient and treacherous. In supporting or criticizing we are performing a political act. Politics does not mean membership in a political party or support

\*The "North-China Herald," of October 15th, 1921, from which this article is taken, editorially commends "this eloquent and vital speech" for "its clear grasp of fact and its resounding call to the middle-classes of China," and says, "Dr. Tong's speech is one of the most remarkable that we remember coming from any Chinese and may well, in time to come, be reckoned the turning point in China's fortunes."





SCENES IN SHANGHAI. (LEFT) NATIVE TRANSPORTATION IN THE FOREIGN SETTLEMENT. (RIGHT) BRITISH SIKHS OF THE MOUNTED POLICE

to that party. Politics means the exercising of one's rights as a citizen of his country.

We believed that if we got rid of Yuan Shih-kai China would be in a better condition. We got rid of Yuan. We believed that if we prevented Chang Hsun from restoring the monarchy, conditions would be better. We destroyed Chang Hsun. We believed that if we drove the "Three Traitors" out of office, China would be saved. We drove the "Three Traitors" out of office. We believed that if we shamed the Anfuites we would be helped. We shamed them. We have done all this, but nothing has happened. The country has been going from bad to worse. In no man can we have faith. No man can be the savior of China. The people of China themselves must save the country. And we, representing property, learning, position, must take the lead in indicating to the people the path. If we fail now there is no hope for China. For who shall dare to lead when we have failed?

Of the important problems facing us, to my mind the most important is the disbandment of troops. For without troops the militarists cease to be factors. They themselves cannot and do not fight each other. When they no longer have soldiers to fight for them, they will disappear and civil authority will be resumed. Also there will be internal unity. For there is no real division in the land. We are here to-day from Chihli and Yunnan, from Hupeh and Szechwan, all brothers, although the generals commanding these provinces are fighting against each other. The generals fight, but the people of China seek for peace. Take the weapons from the generals and we shall have peace.

But how, ask some, shall we enforce our resolutions? Suppose we favor disbandment of troops, how shall we force the generals to give up their arms? Upon the solution of this question depends our fate. If we are so weak, we who represent property, position, learning, that we cannot and will not protect ourselves, then we deserve to be slaves to former bandits and coolies. If we are free men we shall find a way to make righteousness and justice triumph.

Brothers, I do not wish to weary you with more words. Our day of action has come. We are beset by scheming politicians and militarists. We are surrounded by men who desire us to be impotent. We must act. We must save the country. China is the largest of all nations in territory, population, natural resources, and our potentialities are tremend-

ous. But our present is pitiful. We are the weakest of nations. We are scorned by powers a fifth our size. How long is this to continue?

We have too long attempted to serve our country in foreign concessions under the protection of foreign police and where our own officials and militarists cannot attack us. That is the sort of heroism that does China great harm.

How can we ask for the abolition of extra-territoriality, tariff autonomy and the equalization of treaties when we ourselves depend upon foreigners for protection?

I was among those who believed that it was better to meet in Shanghai since here our actions would be more free. But since we have been meeting here at this conference the ridiculousness of our position has often occurred to me. Outside these very doors stand foreign police to protect us against the Chinese government and, one might say, against our own people. If the Chinese people who selected us to represent them will not protect us in our deliberations then we are in no sense their representatives. We, the merchants of China, fear neither militarist nor politician. We have the right to deliberate on our country's needs and we shall do so on Chinese soil under the very noses of the Tuchuns and their soldiers. If they dare, let them destroy us. We can only be martyrs once and perhaps our martyrdom will make our country free.

We are opposed to militarists and there can be no discussion as to that opposition, for they should be opposed. But some of the younger militarists are apparently repentant and offer to serve the people if we will show them the way. After all, even the worst militarists and officials are sons of China, and many have been corrupt only because all others were corrupt. There must some day be an end to that corruption and when we indicate that the end has come, militarists will step forward and champion the people.

The Chinese people are weary of words. They want us to act. And they want us to act, not next year, or next month, but now. Our country is desperate. We are on the verge of a terrible crisis, worse than the defeat in the war with Japan, worse than the Boxer Indemnity, worse than the loss of Tsingtao, worse even than the Twenty-One Demands. I mean foreign intervention because of national bankruptcy. If this miserable event occurs it will be because we have missed our opportunity to pre-



vent it and to save the country. We shall be to blame, for if we go to Lushan we can make ourselves a national assembly, write a constitution, pass a measure for the election of a new parliament and create the means for efficient and honest government. Then we can say to our creditors, give us time and we shall make good. And when they see that we are sincere and serious and that we are controlled neither by politicians nor militarists but that the people of China, the whole people of China, are speaking, they will listen and we shall have the opportunity to build again on a new foundation.

## With Praise and Fear

By Mrs. JOHN FALLS, Kih sien, Shansi

**W**E are back in Shansi. On returning, we found the work very encouraging. My heart is full of praise to God for the growth in the women's work, and I long for more strength to be able to teach the women now interested in the Gospel and ready to be taught.

This new interest here is a wonderful answer to prayer. Our chapel now is far too small for those who come week by week to hear the Word. On the women's side we are just packed like sardines in a box, with women standing outside. Truly it seems wonderful at last to see Kih sien women coming like this, week by week, to the House of God. Some walk in several miles.

At the village centre where we have the Wednesday cottage meeting there is also some new interest. For months now this meeting has been well attended. In the south hills the new outstation has also a record of new inquirers, the little chapel there proving too small so that on several occasions the meetings had to be held in the courtyard. There are twenty-odd new inquirers there alone.

Mr. Falls has just returned from a trip through some of these hill villages where he has been visiting Christians and inquirers and also taking the services at this hill outstation. He feels greatly encouraged by what he has seen and heard.

I tell these facts with real fear—fear that the reporting of them may cause the Evil One to hinder the Lord's work. I ask you to pray that this may not be so, but that God's blessing may continue to rest on His work and that He may save more and more souls for His glory.

It is all in answer to prayer. We do not feel we have done anything, great or small, to bring this about, but have just tried to enter the open doors given by the Lord.

We need more helpers, not necessarily paid ones, but native men and women who have the love of souls in their hearts.

We feel in the face of this blessing the Lord is giving us, that it is necessary to walk very carefully and prayerfully with our Master. While we have not the inquiring hundreds that our friends have among the aboriginal tribes, yet we thank God for a few tens of new people professing to want to be followers of the Lord, and most of these homes represented have put away their idols. Pray for us.

The Lord will no more force a Christian to surrender his life to Him than He will force a sinner to come to Him.—*Philpott.*

## Extension of Evangelism and Self-support

By Mr. ROBERT W. PORTEOUS, Yuanchow

**W**HEN we were staying at Nanyoh, Dr. Keller, who is superintendent of the Bible House of Los Angeles, China Department, told us that a cablegram had come, sanctioning evangelistic party nine of the Biola Bands and then added—"You are to have them in Kiangsi."

We were just sitting down at the table when we received the good news and Mrs. Porteous volunteered "Hallelujah!" and I looked it. I am sure you will too, when you read the following facts.

Two Biola bands between them have put in some two years actual work, during which time the Gospel has been preached in 62,979 homes in Kiangsi, no fewer than 224,904 Scripture portions, tracts, and booklets explaining the way of Salvation have been put into circulation, including several thousand large Gospel posters, posted on prominent public sites; 3,764 Bibles and New Testaments have been given away to those interested, or to anyone who promised to give up idolatry and attend religious services; several hundred new inquirers have been thus added, five new centres have been opened, and at least forty-five new church members are now in fellowship with us as a direct result of the two Biola preaching bands. God be praised!

Our local preaching bands operated along the line and after the lead of the Biola bands, have covered a good deal of ground, scattering some seventy thousand and portions, booklets, tracts, etc., during the past year. The men have stuck to their guns through the great heat of summer, and again during the bitter cold and snow, with the result that family after family have put away their idols and are now worshipping the true and living God. Scores of new inquirers have been enrolled, and four new centres have been established where there are now forty-one new church members. Several of the men who began work in our local bands are now working in the above mentioned Biola bands. As a result of all the efforts of these bands our church thermometer has risen to 657 degrees, that is, we now have that number of Christians in fellowship in the various twenty-six churches. An additional round hundred or thereabouts have already joined the ranks of the "Church Triumphant."

In addition to these we still have from five to six hundred inquirers scattered throughout these various twenty-six centres.

All of the centres now provide for their own church expenses, such as repairs, light and rent, etc. The Rev. Wm. Taylor's visit was a great help to many of the churches. His talks on self-support stirred up not a few of our people to the privilege of cheerful giving. At present three new churches are being, or are about to be built, by native contribution, some five hundred thousand cash having been promised during the past month by the people for these new places of worship.

At the close of our mid-week meeting, April 7th, a representative of our Central Church self-support committee announced that the self-support funds in hand were sufficient to enable them to take up the support of a worker. Mr. Huang, son of our old



worker "Ralph," was unanimously appointed at a salary of \$100 (Mexican) per year. Mr. Huang, after completing his course at Mr. Horne's Bible School was lent to the work at Linkiang, and as the climate, being malarial, disagreed with them, he and his wife (a former school girl), and their two little boys had returned to Yüanchow a couple of weeks previous.

Pray for Mr. Huang, the first worker to be supported by our local church. Our objective for the year is to support ten such workers. The Doxology was sung thrice at the close of that meeting, at which this first Yüanchow, Kiangsi, missionary was commended to God in prayer.

## Sight and Salvation at a Dispensary

By Mrs. THOMAS WINDSOR, Kweiyang, Kweichow

MRS. WU, who was baptized by Mr. Windsor about 1896 or 1897, during my first term of service here, was just over fifty years of age when she first came into touch with us. She had a husband and three children, the latter grown up, but Mrs. Wu helped to keep the home going by the sale of rice-cakes and other small eatables. This meant being on the streets the best part of each day, with nothing but grumbling to greet her return home, especially if her sales had not been good.

While suffering with very sore eyes she heard of medicine to be had from the foreign dispensary, and went to see if she could get help.

There she heard the Gospel and was told by the bible-woman that when she used the medicine she must pray to God asking Him to bless the use of it to heal her eyes. This she did, her eyes were healed and her heart opened to receive the gift of salvation by Jesus Christ.

Mrs. Wu began attending Sunday services quite regularly, but this brought down the wrath of her husband, who sought in every way to hinder her coming. More than once he waited outside the com-

pound with a stick to beat her when she came out from evening meeting. On one of these occasions she was obliged to make her way to her married daughter's home some seven miles outside of the city, arriving there about midnight much to the surprise and consternation of her daughter who exclaimed, "Why! the wolves might have eaten you and we should not have known."

On another occasion, a Sunday afternoon, he sat down at the big front door to wait for his wife, quite sure that he would get her this time. When the women came and told Mrs. Andrews that he was waiting there, she called them to prayer, and afterwards the women went to the door and found Mr. Wu fast asleep. Then Mrs. Wu slipped past her husband without his seeing her, and he afterwards said the devil made him sleep, but his wife declared it was the Lord.

Quite frequently her husband would rise before daylight on Sunday morning and taking the garments she had washed the night before would hide them so that she could not leave her room all that day. In many ways he made her life miserable, but she never wavered—only made it her business to preach Jesus Christ at every opportunity as she went about selling her cakes.

Two or three years ago her husband became bed-ridden and they found a home in some almshouses. A wretched place it was, but it gave them a room to live in with four hundred cash to help them. During that time, although ageing, she faithfully labored for her husband's salvation, and is convinced that he really believed in Jesus ere he passed away some months ago.

Another ministry in which Mrs. Wu is very successful is that of inviting women and girls into evangelistic meetings which are held in four different parts of the city each week. She told me only to-day that she makes it her practice to ask any who at first refuse, a second or third time, as in that way she sometimes finally secures them. Mrs. Wu considers asking people into the preaching services, as well as attending services herself, as important as taking her necessary food. She never takes the weather into account and her look rebukes you if you suggest that the rain is too heavy for an old lady to take the twenty minutes' walk to the church.

She has been one of the joys and encouragements in the work here for about twenty-four years. Now we have her living in one of the Mission compounds and she is such a help to all who come in to visit us! As earnest as ever to do business for the Lord, she is a real benediction in the home, and we feel it is a privilege to be allowed to minister to her.

We wish you could hear her pray, for her petitions are simple and yet very clear. One of the Chinese Christian women once said of her that she prayed as if she saw the Lord standing before her face, and this testimony is true.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.

— J. Hudson Taylor.



A TAOIST PRIEST IN YUNNAN BY A MOUNTAIN STREAM FROM WHICH HE HAS JUST TAKEN A DRINK. HIS STAFF, TO WHICH IS ATTACHED A RAIN-HAT, EXTRA SANDALS, AND A WATER GOURD, IS LEANING AGAINST THE TREE. THE STAFF IS A CURIOUS CREATION MADE BY TWISTING A BRANCH AROUND A SAPLING. THE CHINESE DISCLAIM THAT IT HAS ANY USE BUT SAY THAT IT IS A BADGE OF OFFICE

Photograph by a Chinese photographer



## Amidst Idols

By Mrs. FORD L. CANFIELD,  
writing from Yutaoho, Shansi

**R**IGHT within a stone's throw of these hideous idols, seated on the grass under the shade of the big trees, we have had a Chinese Christian church service every Sunday morning this summer. A few Sundays ago there was an audience of about one hundred and twenty heathen men, women and children—not to mention ten sheep and two donkeys (one of the latter even went so far as to join in the singing!).

Many missionaries, as usual, are here at this season (August). We came to rest and study, not forgetting to witness for Christ, for as one of China's medical missionaries once wrote, "I think that one should have a rest from everything, or a change from the old things, except religion which you can carry with you."

Yutaoho is cooled and beautified by a full stream flowing from many springs. How natural and yet how very pitiful that the Chinese should have long ago chosen this spot to set up a temple, burning incense before the source of the largest spring! "For they . . . worshiped and served the creature rather than the Creator, who is blessed forever."

The temple must have been erected long ago for the buildings are quite dilapidated. One monument is dated A.D. 1106. Even these idols, crumbling to the ground, gaudy paint all faded and streaked, are dutifully worshiped by the old temple-keeper at the times of both new and full moon.

Although many of the people themselves laugh at idol worship, it has a hold on them, strongly superstitious as they are, which makes them afraid to give it up. But oh! in Christ Jesus the Lord, what a wonderful salvation from sin and fear and death we have to bring to just such people!

## Among Country Congregations

By Mr. FORD L. CANFIELD, Pingyang, Shansi

**O**NE bright, crisp, Sunday morning, we walked out to a town five miles from here, where about twenty Christians had gathered for their regular Sunday service. In spite of the sunshine outside, the building was cold and the minister preached from the depths of his heavy overcoat, while his wife, sitting cross-legged with the Chinese women in their part of the room, hovered over a washbasin in which burned some charcoal. The cordial greetings from the people, however, made us feel repaid, and steaming bowls of Chinese food, after the meeting, warmed



THE PRINCIPAL "IDOL KING" AND TWO OF HIS "GUARDS" IN THE TEMPLE AT YUTAHO. THE ARTIST CONFESSED TO FEELING "THE CREEPS" WHILE DRAWING THEM, YET HOPES THEY "MAY HAVE THAT UNCANNY INFLUENCE ON SOMEONE ELSE—TO A GOOD PURPOSE."

Drawing by  
Mrs. Ford L. Canfield



"MR. GOITRE," THE OLD TEMPLE-KEEPER AT YUTAHO  
Drawing by  
Mrs. Ford L. Canfield

us for the walk home. There were two old women at the meeting who were an object lesson to us. One had a deep scar in her forehead and the other had but the stump of a hand. These we learned, are marks that bear witness to their true stand for Christ those twenty-one years ago, when the faith of so many Christians was tested, even to the point of death, by the

Boxers.

What are the Christians and churches in China like? You will find a description of them in the letters to the Seven Churches in Revelation, chapters 2 and 3,—some in tribulation and poverty, yet rich; some lukewarm; some who have left their first love; some who hold fast His name and faith.

One thanks God for the splendid evidence of His work in various lives.

Accompanied by a Mr. Lee, a bright Chinese Christian, gifted in expounding the Scriptures, I went recently to one of the towns of this district. Four or five of us, one of whom, Mr. Chin, is blind, sat down for family worship, Mr. Lee leading. He started to choose a hymn, then thought of Mr. Chin's blindness, so turning to him said, "Mr. Chin, you cannot look on the hymnbook with us, suppose you choose some hymn you know by heart, then we can all sing together." The hymn Mr. Chin chose has a chorus with this thought, as I translate it, "Jesus is able to save me from every sin, and make me victorious over evil. Because I have received His grace, I am truly happy day and night." It was

refreshing to see this thoughtfulness on the part of Mr. Lee, and from what I have seen of Mr. Chin I am inclined to believe that this hymn is a testimony to what he has in some measure experienced in his heart and life.

Last spring, I went with five members of a church in an adjoining district to a town where a street fair was in progress. It was a place of two or three hundred families without a Christian among them. We preached on the street for several days, spreading out our books for sale as the vendors did their wares. One day I stopped to talk to a man who had a few native drugs for sale. I spoke to him about the Lord Jesus as best I could. He pulled out a little instrument that looked like a compass (I learned afterwards that it was something the necromancers use in divining) and said, "You would not admit me into the church because of this."

Among the crowd that had gathered around us was one, who I noticed was listening intently, and again the next day I saw this listener giving his attention for a long while to the preaching. That night, although not able to read, he took home with him a copy of the book of Acts and had a relative read it to



him. The following day, before we had breakfast, he came to our "hotel" (sixteen of us were sleeping on the floor of a loft over a food shop) and said he wanted to believe on the Lord and learn more of the "doctrine." I sought to explain to him the way of life through faith in our Lord Jesus Christ as Savior, and the others helped him. There we left him, the only one in the place who professed to believe in our Savior, unable to read, living where it would take him a day to get to the nearest church service. We left with him some other portions of the Word of God and some simple books explaining the Gospel. Whether that church has ever been in further touch with him, I do not know.

These latter incidents will suggest to your minds two classes who need your prayers. One class—that is also very common at home, of which the medicine vendor is a type—who will not accept Christ because of sin they are unwilling to give up. The other, of whom there are doubtless thousands in this land, who are believing as far as they have light, but are unable to read, and live far away from such means of instruction and grace as the services of worship afford. One finds it constantly necessary to look at things from a new viewpoint here in China.

"Paul and John were certainly fine men. Are they still living?" This remark was made to me by a Christian who had just been received into the church, but who lived so far away that he had received little instruction.

Very naturally, my first thought was, What! A church member who does not know that the Apostles Paul and John are not living? In our further conversation, he expressed a desire for the salvation of his family, and testified to how since he had trusted Christ as his Savior the Lord had helped him control his temper and also helped him to get on better with his neighbors. Then, as I say, I was compelled to look at his ignorance from a new point of view. While more intellectual knowledge would be good, after all, what this man has, an experience in his life of the risen Son of God, and a desire in his heart for the salvation of others, is vastly more important.

I had a little taste of famine relief work very unexpectedly one evening when out taking a little exercise. Half-naked, starving, almost dead from gangrenous toes that had been frozen, I found a beggar asking for someone to bring him a drink from the public well near by.

"He is a very sick man," indifferently remarked the man who took him water but paid no further attention to him.

Upon my informing Dr. Carr, he ordered the man brought at once to the hospital. Six nurses hurried with a stretcher to where the beggar was and brought him back on the run. It was good to see the contrast between the interest of these Christian nurses and the heathen man who had no thought other than leaving the poor fellow to die.

At first the Doctor had no hope of his recovery but the man is hobbling about the hospital now. He has said to me several times, "Old man, you surely saved my life." The "old man" was not familiarity, but a most respectful mode of address. I have tried to point out to him that he must give the thanks to God, and we are praying that God may be pleased to make him a trophy of His grace.



THE TENT USED FOR MEETINGS ABOUT TSINCHOW, KANSU

## Tent Meetings

By Mr. R. C. SCOVILLE, Tsinchow, Kansu

THREE native workers and I left here for two weeks' special Gospel meetings. I rode a pack mule. The first place was thirty Chinese miles away. We were met by several Christians who greeted us by singing that old hymn, "I need Thee every hour." They seemed to have caught the spirit and felt as we felt, that unless the Lord went ahead to bless, and unless He was with us constantly, not much would result.

Someone from Canada sent a sixteen by thirty-two foot tent. We had a big lamp, a small organ, and posters; and these, with the tent, furnished means of attracting the natives who seldom see such things.

After drinking tea we raised the tent on a Christian's threshing-floor, just outside his house. It was like the city which could not be hid, for the grounds were on a hill above the village. At this place, as also at the other four places to which we went, many children came. We aimed to be three days and nights in each place, holding three meetings a day. The Christians came in the daytime, but the other people did not give up their work, and therefore our night meetings were the times of large crowds. They would come early and stay late to hear the Gospel.

On market day, which is every other day in these places, there are hundreds of people who come in from the hills. One place especially, where foreigners and tents seldom go, they crowded around to see and hear the small organ, and while they were doing this, we did our best to preach Jesus unto them. It is hard to see results in these new places, for the people seem suspicious of us, and if they believe the "Jesus doctrine" they are afraid of persecution. Before we left this place the crowds were easier to handle. "Faith cometh by hearing."

One day there were so many in the tent, and so many on the outside unable to get in, that two of us went on the street with the organ, and over a hundred soon gathered to hear. There is a certain power in the Gospel that one realizes as he is preaching. Perhaps that is what Paul had reference to when he said, "I am not ashamed of the Gospel of Christ for it is the power of God."

During this short campaign there were several hundred who heard the Gospel, and some who made



decisions to believe. This may mean more for eternity than we now realize. Pray for this and similar work which is being done throughout China. By the use of the tent we are able to preach to many who otherwise would never come to a regular preaching hall.

## Mr. Parker's Escape from Robbers

From private letters from Mrs. J. GRAHAM and Miss M. BOOTH of Yunnanfu, Yunnan

IN the latter part of September Mr. Parker, who had been a prisoner in the hands of bandits for over five weeks, escaped from his captors and returned to Yunnanfu, looking well and extremely glad to be free again. The bandit leader, P'u, who is a brother-in-law of the lately executed robber chief, Yang Tien-fuh, treated Mr. Parker during his captivity with considerable kindness, although his men sometimes made things rather uncomfortable and constantly kept close watch of him.

Mr. Parker's cook, who is a Christian, was allowed to be with him but was not considered a prisoner. Thus the two of them used to have prayer together, and the leader, P'u, would always make the men keep quiet at such times. They also were able to witness by the singing of hymns at night and by preaching and speaking to these men individually.

There were between four and five hundred in P'u's band and while Mr. Parker was with them they had a couple of skirmishes with soldiers. P'u was afraid that certain of his own men would kill Mr. Parker as they had repeatedly threatened to do. So, it was thought best to send the prisoner away from the main body and P'u detailed for this purpose about thirty men who started out with him toward the hills.

In the midst of this smaller company of men Mr. Parker felt that there was a much better opportunity for escape and he prayed for an opportunity.

One night they all lodged in a village about twenty miles from Yunnanfu, most of them being quartered in a two-story inn. Mr. Parker was left downstairs with several guards. The leader, who took his quarters above, considerably asked Mr. Parker if he were comfortable in the vermin-infested lower story, suggesting that he could come upstairs if he wished. Mr. Parker thanked him, saying he had plenty of "company" but would stay just where he was.

They retired late. But Mr. Parker, who that morning at his time of reading and prayer had been given assurance that his day of deliverance had come, made up his mind that he would try to get away. He definitely prayed that God would put a heavy sleep upon the bandits, and also give himself a short refreshing sleep letting him awake in time.

And so it came to pass! About two in the morning he awakened and found all his guards snoring loudly. He waited a few minutes. The door was a little hard to open but it did not creak. He managed to nearly close it behind him and made his way as fast as possible toward what he thought would be the Yunnan plain.

When daylight came however, he found to his dismay that he had been traveling in a circle and

was back almost to his starting place. He was very tired yet felt he must get further away. The bandits were soon out and on his track. He rushed down into a gulley and hid under some bushes, covering himself with his greenish overcoat. For a long time they came and went in their search, even bringing a horse on which they purposed to take him back. While he could see them and could hear them talking, their eyes must have been providentially "holden," for several times they were very close. At last he heard them say, "Cannot find him," and they went away for good.

He remained hidden under the bushes until six or seven hours had passed and then started again, hungry and tired, on his way toward freedom. Before evening he had reached a place where there were soldiers. At first they were a bit suspicious of him but were very glad indeed when they realized who he really was. He was able from here to telephone to his fellow-missionaries, and next day, under an escort of about eighty soldiers, he was on his way to Yunnanfu, where he was warmly welcomed.

The consul is very much afraid that P'u will try to capture one of the other hill missionaries, and has sent to warn them.

## Spading New Ground

By Mrs. S. H. CARR, writing from Taikang, Honan

BROTHER LEE, church evangelist, teaches the women Chinese character from nine to ten, and from ten to eleven I have them with the Gospel of St. Mark. It is quite a new idea to these women that I expect to get something out of them and that such answers as, "Now I can't say," "I don't know," "I can't speak it out," etc., etc., will not do here after I have made myself hoarse trying to teach them some very simple facts. One has to be stocked with infinite patience and courage, but the Holy Spirit has done wonders in such people before, and He is going to do it in these, too. I wish I could tell you about each one of them. Their ages range from sixteen to fifty-six, and their stages of ignorance and knowledge are as wide.

I want these women to know the Living Word through the written Word, that the life-giving Spirit may be their teacher. There is a tremendous lot of spade work—so few can read yet.

Later. I have just come back from "Prayers." We do enjoy these little evening times together. They are as informal as possible. We pack tightly round the tables so as to get the benefit of the two or three lamps. We have a hymn and prayer, and then I give them a "pillow" for the night—"My grace is sufficient for thee," etc. Only three, I think, said they had heard it before! Think of it! and you and I have leaned on it and lived on it many and many a time. You can imagine how these dear women just loved it, as we said it over and over and talked about it just a very little. To-night we had one or two verses from Daily Light, and to-morrow night they are to ask me questions. I am back to my study, just asking myself, Why should I have had it all from my infancy, and these dear women, some of them over fifty, only getting it now? Well it's grand to be the cup to hold the Water for them to drink.



## Two More Conferences

A CHINA INLAND MISSION Bible and Missionary Conference was held in the Second Baptist Church, Erie, Pa., from November 27th to 30th, inclusive. The Rev. F. A. Steven, Mrs. William Taylor, Mr. C. G. Gowman and Mr. L. R. Rist were the speakers.

The Rev. L. R. Williamson, pastor of the church, took a deep interest in the conference and personally attended to the work of making the meetings widely known. He also arranged for the speakers to address the congregations of some of the city churches on Sunday the 27th, so that they spoke, in all, at eleven meetings. A goodly number expressed their appreciation of the messages given, saying a deeper interest in missionary work had been aroused.

During the conference, Mr. Steven gave some very helpful Bible addresses and spoke on the life of Hudson Taylor and the work of the China Inland Mission. Mrs. Taylor told about the forming of the Mission in America and the going forth of the first party to China, also of her work in the province of Kiangsi where many souls have been won to the Savior. Mr. Gowman gave an illustrated lecture on his work among the Miao tribes of Yunnan and also of the progress of the Gospel in China. Mr. Rist told of the Lord's work in the Tsinchow district in Kansu, also mentioning some of the reasons why all Christians should do their utmost to send the Gospel to the heathen now.

It was gratifying to see an active interest taken in the work of the Mission in a number of ways. Some bought Mission books, some subscribed for "China's Millions," a monthly prayer circle was formed, and a request was made for an annual China Inland Mission conference to be held in that church.

We feel certain, that as the result of this conference, much more prayer will be made to God in behalf of the Mission's workers and work. We praise the Lord for the spirit of love and fellowship felt at this conference.

The above four speakers went from Erie to Niagara Falls, Ont., and held a four day's conference in the Gospel Tabernacle there.

A few Christians who had previously been interested in the Mission, largely through the conference at Niagara-on-the-Lake, now that that annual gathering had been given up, had been praying the Lord to arrange a conference for them at the Falls. It had been planned to hold similar meetings in a city near Erie, but the arrangements had to be changed, so the Lord opened the way for these representatives of the Mission to go to those who were then praying for a conference in Niagara Falls.

The Rev. J. N. Millar and the members of the Mission's prayer circle at the Falls worked and prayed hard for the conference. The attendance, at first, was not large but it steadily increased day by day so that on the last night the Tabernacle was nearly filled with an earnest and attentive congregation. The subjects spoken on were similar to those at Erie, except that on Sunday night, December 4th, a Gospel message was given. About six souls expressed their desire to be saved and some of these were personally dealt with and led to the Lord.

On Sunday, meetings were arranged in several of the city churches, where there was a warm welcome and a very sympathetic hearing to the missionary messages. The interest shown at this conference has been encouraging and the fellowship with the Lord's people there greatly strengthened those who attended as speakers.

Here, as in Erie, practical interest was shown by the purchase of Mission books, subscribing for "China's Millions," and by a very earnest request for a China Inland Mission conference to be held there annually.

Let us keep on praying that God's blessing may rest on these meetings just closed.

## An Account of Famine Relief Stewardship

By Mr. M. L. GRIFFITH, Shunteh, North China

THREE years ago there was a famine in this district caused by the abnormal rains of July and August 1917, which washed down dwellings, swept away crops, and left thousands without home or food. In the spring of 1918 we did some famine relief work on a small scale.

During 1918 and 1919 the harvests were not over abundant, so that no store could be laid up. Thus 1920 stands out in all minds as "the year of drought." Not until October was there

anything more than a few local showers of rain, while the wheat harvest in June was very poor, and the autumn harvest almost an entire failure. There was no grain for man and no grass for beast. Even old wells and many springs ran dry.

On July 16th, 1920, there appeared in the heavens a remarkable phenomenon, a bright, well-defined, fully-colored solar rainbow, lasting from eleven till three. It was a hot cloudless day, and this perfect ring around the sun struck terror into the hearts of the people. They kept asking whether it portended wind or rain or what? While before that time the heat had been great and cholera had broken out, from that day onward the heat increased and the cholera spread rapidly so that within a week there were continual wallings and funerals night and day.

My wife and I decided to get away into the hills for a while, and we left the city July 22nd, going twenty miles west to the place of a hillside temple where we had often spent a few weeks in summer. This temple is much resorted to in time of drought. The chief god, Tai-Wang, (i.e. great king) is rarely in his seat of honor, being kept under guard at a village something over a mile away, for fear lest he might be stolen! Companies of men and boys came to pray for rain. At any hour of day or night they would arrive, and stay from three to thirty hours. One company of about a hundred came with banners, gong and saluting gun, bringing with them two wooden idols, seated in chairs, each borne by four men; one, black-faced, known as Dragon Number Four; the other, red-faced, called Dragon Number Nine. In all there are nine of these dragon gods and they are supposed to give rain to supplicants.

As early as August in 1920, there were many people in that hill district existing on anything edible they could gather, and we heard pitiable tales nearly every day. Few crops had been sown and these were soon scorched with the fierce heat. (On July 30th and 31st and August 1st the shade temperature at Tientsin registered 106, 107 and 108 degrees). Day by day we scanned the heavens for signs of gathering storms; but alas! only a few drops of rain fell and all hope of a harvest was gone. Saying, "How can these people live till next June?" we returned to the city, and found that millet had risen to three times its normal price and other cereals in proportion.

As the famine became widely known, donations began to come in. In October 1920, I received several donations for the relief of Christians, so we began to help Christian families who were in need. During November and December similar donations reached me. Before the end of the year I had provided about fifty Christians with a small capital, averaging \$10, to enable them to earn something either by business or handicraft. Others had rations of grain given them, each adult 25 pounds of millet or 35 pounds of kaoliang per month. In all I received from Chinese Christians for the help of their fellow Christians about \$1,400 (Mex.), the largest amounts being from churches in Kiangsu, Szechwan, Shansi and Kansu. A few of the letters stated that the Christians had foregone their usual Christmas feast and sent the money thus saved to help those who were in distress. For this spirit of sympathy among the churches we do indeed praise God.

For general famine work I received through missionaries in China about \$15,000; most of which came from other lands, and was passed on to me. And from our treasurer's department at Shanghai I received about \$81,000 in fifteen instalments. The total which I received from various sources, during nine months, October 1920 to June 1921, amounted to \$97,500 (Mex.).

In January we began to help the starving masses. On December 31st, I had received from the Shanghai Relief Committee two hundred suits of wadded clothing. These we distributed in several districts without delay, as the first week in January was excessively cold and several hundreds were frozen to death. In January, I also received from the Shanghai Relief Committee twenty tons of kaoliang, which supplied a month's rations to about 2,000.

At the beginning of February I undertook the distribution of grain on behalf of the Peking Relief Committee for the county of Shaho, which contains 270 villages; the western part of which was one of the worst affected districts in the province; and I was able, during the last three days of the Chinese year, to give a month's ration of kaoliang to thirty-five villages, comprising about 10,000 people. This work I continued until May with increasing number, so that in May we supplied about 60,000 people in 200 villages.

The grain, kaoliang and barley, came by rail in sacks, weighing from 180 to 220 pounds each, and was handed over to me at two railway stations. I had to undertake the giving out of grain tickets in the village homes, and make arrangements for distribution of grain.

At the beginning of March, having in hand nearly \$10,000





DISTRIBUTING FAMINE RELIEF TO REPRESENTATIVES OF A VILLAGE WHO ARE ABLE TO CARRY THE GRAIN HOME. THE VARIOUS MEASURES USED ARE SEEN LYING UPON THE PILE OF GRAIN. MR. GRIFFITH AND HELPERS STAND IN THE BACKGROUND

I began to buy grain locally, and distribute from our own premises.

Here I ought to mention that the amount of grain which came by the railway was enormous. Most of it came from Manchuria, over 700 miles, being imported by wealthy merchants, and sold in larger or smaller quantities to anyone who had ready money; this continued for more than six months. Locally I bought in all about 200 tons, worth \$15,000. As funds became more abundant I purchased grain direct from Manchuria, 110 tons for \$7,000; and later I bought at Peking 360 tons of millet for \$33,000. For this grain the railways gave free transportation. Nearly all was hauled to our China Inland Mission compound and distributed from our own premises.

In May, I purchased seventy tons of Shansi grain from dealers in the hills, near the Shansi border, and distributed it from thence; also at Nanho city, east of Shunteh, I purchased about thirty tons of various grains from four shops and distributed in that district.

Thus in all I purchased nearly 800 tons of grain for about \$62,000 and this was given to villages where the Peking Relief supply was utterly inadequate—in all about 600 villages and many small hamlets among the mountains, extending from twenty miles east to fifty miles west.

Almost as soon as we began to give out grain from our premises, I was inundated with petitions from village headmen asking help for their respective villages. As far as I had time I interviewed these men personally, getting from them all the information I could, and then told them I would send inspectors to their village when disengaged. It was of very great advantage to me that I was well acquainted with the whole district.

The inspection of homes was no easy work but I had a willing band of helpers who went out two by two. They were paid no wages, but were given sufficient money to buy good food.

The pitiable sights they met with, the risk of taking disease and the modes of deception they had to guard against, made the work no sinecure. Including work done for Peking Relief Committee, they visited about a thousand villages and inspected some 40,000 families, to most of which they gave tickets. Each ticket was written in duplicate, giving name of village, name of person, and number of "mouths" to receive relief; one ticket was left with the family, the other, the stub, being brought to me for reference, so that I might reckon how much grain would be needed for each village and also have a check against the ticket being altered. When the tickets were given out, a date was fixed for their receiving the grain.

At each centre the method of distribution was much the same. All waited outside the premises until they were called in, village by village. Then they stood in the yard and as their names were called in order from the book of stubs, each came forward in turn and presented his ticket, which was checked and filed, and he was given bamboo slips agreeing with the number in the family as written on his ticket. Then he went to the grain heap and presented his slips to the man in charge, who called out to the distributors the amount he was to receive; he opened his sack, the grain was poured in, he shouldered it

and made room for the next recipient. Thus all crushing was avoided.

For each distributing dump we had ten men, namely, two to receive and check tickets, one to call out the amount, two to open sacks of grain, one to take charge of empty sacks, two to fill the measures, two to pour from measures into sacks.

The measures used were four-gallon kerosene oil tins, Chinese bushels, five-pint jars and one-pint bowls. (See photograph.)

Most of the recipients brought sacks and carrying poles; some, other utensils; and a few carried away their grain in pants with the legs tied up at the bottom.

On our own premises, as far as we could, we first called each village into our chapel to hear the Gospel before calling them to the yard to get their grain.

From mid-April till the end of May our compound was a scene of busy movement nearly every day for many hours. During July and August I continued to give relief (but mostly in coin) to the hill country where the wheat harvest had failed. I personally superintended five of these distributions; other five I had to leave to reliable Chinese helpers; but all the tickets and stubs were returned to me. In all we gave out \$22,000.

The condition of the people in the hills (September) is still very pitiable. Not only was the wheat a failure but in some places millet could not be sown until July 27th, so they will get little autumn crop. And further, most fruit trees are this year almost devoid of fruit, especially the persimmon which is one of the chief assets of these hill folk.

Another form of relief was the opening of famine schools. Among the donations which I received, was one of \$4,000 from the Christian Herald (U.S.A.). This I used for school work. Fourteen schools were opened in the country with fifty scholars in each, chosen from the very poorest families. Each scholar was paid five cents a day. The text book used was the Gospel Reader issued by the Hankow Tract Society. I also had three schools financed by the Peking Relief Committee which were carried on for five months; these had in all 184 scholars, both boys and girls.

We also gave help to poor nursing mothers, some two hundred in all, who received either \$1.00 or \$1.50 per month. This department was under my wife's charge. And for three months my wife had classes for women who lived on our premises. Each class contained about fifty, who stayed one month. They were supplied with food during their stay and studied the Gospels and Bible stories.

During eight months we distributed about \$70 worth of sheet tracts; among which were 15,000 of a tract specially compiled by us for the occasion, entitled "Reason of Famine" in verse. Of these 7,000 were paid for by a special donation of \$18; the remainder were paid for by the Milton Steward Fund.

And now in closing this report, may I ask for your prayers for myself, my wife and some thirty to forty Chinese Christians, during the next six months, November to April, as we seek to preach the Gospel in these thousand villages where the people have been saved from death, that very many of them may obtain eternal life.





MISS JESSIE C. JACK OF CLEVELAND, OHIO, ACCEPTED BY THE MISSION OCTOBER 6TH, SAILED FOR CHINA DECEMBER 8TH, 1921

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Let us give ourselves anew to prayer (page 4).

Pray for good government and peace in China (pp. 5, 15).

Thank God for the gains in Shansi, continuing to pray for the missionaries and helpers (p. 7).

Pray for Mr. Huang and others (pp. 7, 8).

Ask God for increased medical and dispensary work (pp. 8, 15).

Pray for two classes of hearers (p. 10).

Pray for tent preaching (p. 11).

Thank God for the escape of Mr. Parker (p. 11).

Ask God's blessing on Mission conferences (p. 12).

Remember those who have passed through famine that they may find eternal life (pp. 13, 14).

Remember new workers going out to China (pp. 14, 15), and others returning (p. 14).

Please ask God for more workers—especially men (p. 15).



MISS KATHERINE E. KREICK OF DENZEL, SASKATCHEWAN, ACCEPTED BY THE MISSION OCTOBER 6TH, SAILED FOR CHINA DECEMBER 8TH, 1921

## Learning God's Leadings

By Miss JESSIE JACK, December 2nd, 1921

I HAVE been thinking over the message for to-night and what I would say, for it is hard to know just what to say before we go away. A missionary to Africa said that when people asked him to speak before his going he always wondered what message he would bring. Of course, after his return he could tell of his work. Perhaps when I come home I will tell you some of the things about China.

I was thinking somewhat about my call. I cannot point to anything definite except perhaps that about nine years ago the Lord just dropped a word into my heart that he might need me on the mission field. That impression has been deepened, and year by year there has been a growing conviction that I should go. About five years ago I publicly said that I would go forth and tell others of Christ.

At that time it looked impossible; so many obstacles were in the way. But the Lord has removed those obstacles one by one. Two years ago this summer it seemed that I was not to be able to go to Bible School. I felt that my heart would break if I did not go. I had come against what seemed a stone wall. That was in July; but in August the Lord opened a door in that wall. Yet even then I did not have any money with which to go to Bible School. However, when the time for the opening came in September, the money was in hand for railway fare and for my board for the first term.

And this is the way the Lord has been providing for two years past. He loves to bring us to testing places to teach us many lessons. Last year it seemed impossible that I should have enough money to pay my board; but the Lord sent enough for that and for some little incidentals and also fare to pay my way home. I had tried to earn money, but the Lord had to bring me to the end of myself where I could see that He was to do it all. It is not *our* work that we are going to do, and the lessons that He teaches us are to prepare us for the future.

Miss Kreick and I were accepted by the Mission on October 6th and we were to go to China in November. Then, there were not sufficient funds and we were delayed a month. But the Lord had some plan in keeping us back, for everything that comes to us comes through His hands. It just looked as though Miss Kreick and I were not to go out this year, but, now the

Lord has provided the money and opened the way for us to go.

When I first purposed going to the mission field I thought of Africa. I had heard that the language was easy and that one missionary had in three or four weeks learned a verse in the native tongue and had been able to teach it to some natives. Another reason why I wanted to go to Africa—which shows how the human heart works—was that the furlough, on account of the heat and climate, was every three years. That was *my* plan; that was the place I had chosen. But *the Lord* had another place for me and that was China. It has a difficult language—and in another month or so we shall be testing it out. But the work is *His* and He is able to do the impossible.

Another thing I had to learn, was to be willing to go or stay as the Lord wished, and He had to bring me to a place where I said I was willing to stay at home. Then again, China was the place I did not want to go to, so I had to come to the place where I said I was willing to go to China.

He has given me two verses to go on: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it to you." And the other, also in John: "As my Father hath sent Me, even so send I you."

It is His work and His command, and to-night my heart is at rest about going. As someone has said, "The nearer you get to God's will, the more peace you have."

## A Word of Farewell

From a letter written en route by Miss KATHERINE E. KREICK

PLEASE let the farewell words be that I am glad to have this privilege of going to China because I believe the Lord is sending me. He has taught me to say, "I delight to do Thy will, O, my God."

I do not again ask you for your prayers—I know they are ours—and I thank you that your prayers follow us. I trust that by next Christmas many more in China shall know that "unto us is born a Savior, which is Christ the Lord" because of our going forth now and because of your faithfulness in prayer, both for those who have already gone and for others whom the "Lord of the harvest" shall send forth.

### Arrivals

November 28th, 1921, at Vancouver, Mrs. W. Percy Knight and daughter, from China.

December 16th, at St. John, New Brunswick, Mr. and Mrs. G. Cecil-Smith, from England.

December 26th, at Vancouver, Mr. and Mrs. F. C. H. Dreyer and daughter, and Dr. S. Hoyte, from China.

### Departure

December 8th, 1921, from Vancouver, Miss Jessie C. Jack and Miss Katherine E. Kreick, for China.

### Marriage

November 22nd, 1921, at Chefoo, China, Miss Grace J. Taylor to Mr. R. F. Harris.

### Birth

October 7th, 1921, at Fenchowfu, Shansi, to Mr. and Mrs. J. H. Mellow, a son, Theodore James.



## Editorial Notes

WITH the sailing of two young ladies in December, the Mission's reinforcements for 1921 from this continent amounted to thirteen. Out of this number two were young men. We are grateful—but may the Lord move more men to offer for His service in China in this year of 1922! And may there be medical workers to open or equip our empty or half-manned hospitals.

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The Prayer Union Letter with which this, our first issue of the new year, opens, denotes the China Inland Mission's attitude regarding the service of intercession. Prayer comes first! It precedes and prepares; then, it puts power into the work. There is no value in our laying personally devised plans and then asking God to "own and bless" them. That is too late! It is needful rather for us to ask in self-surrender that God will "own and bless" us, and so by our acquiescence to His will carry out *His* plans. It was such a prayer that prefaced the wonderful life service of Paul: "Lord, what wilt Thou have me to do?"

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The work of the China Inland Mission is (for us in North America) divided into two parts by the Pacific Ocean. There are the workers on the field and the workers at home. The latter are not merely the Mission officers and sundry missionaries on furlough. The compass of the Mission is vastly wider than that! Every steward of God's bounty who gives toward the financial support of the work comes within the circumference of the China Inland Mission; and so, too, every intercessor who remembers in prayer one or many of the missionaries or who intercedes before God for the land or the people of China. We wish those who take any part or interest in the work of this Mission could realize that the work is really more theirs than it is ours, meaning we of the home offices who transmit funds, reply to letters, report of the activities on the field, who serve only as middlemen between the comparatively small group of missionaries and the great number of mission stewards and intercessors whose service at home maintains the workers out there and enables them to preach the Gospel in the power of the Spirit. Any Christian mission is, or should be, an organism of which Christ is the head "from whom all the body . . . through that which every joint supplieth . . . maketh the increase of the body unto the building up of itself in love." And so, apart from the headship which our Lord maintains, there is "the work in due measure of each several part," indispensable to the whole, whether it be the voice which proclaims the good news, the hand which passes on a gift or a message, the shoulder which bears a burden of responsibility or the knee which bends in prayer. There is "one body and one Spirit."

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All who are thus taking part, indirectly as well as directly, in the work of the China Inland Mission, should know of the Prayer Union provisions and

privileges. Anyone who prays for China may have the annual Prayer Union membership card which serves as a suggestor or reminder of special objects for intercession and also furnishes a list of all North American missionaries in the China Inland Mission field. Those who are resident in any place where a weekly or monthly gathering for intercession for China is held, are welcome to join. The prayer circle list of such gatherings, in this issue (page 2) or others, being published simply for the sake of bringing in new prayer helpers, to the fellowship of the circle. And again, anyone who desires earnestly to partake of missionary labor by learning through correspondence of the needs and plans, hopes and disappointments, of some missionary's work in order to bear up these matters before the Lord in continuing prayer, may be appointed "prayer-partner" with one of our workers. This prayer-partnership can be arranged by the Prayer Union Secretary who has even now the names of some new workers who would like to be linked with prayer supporters who will correspond with them and intercede for them as they enter into their work. In the various ways of service which our Prayer Union provides (i.e. individual membership, prayer circle fellowship, or consecrated prayer-partnership) there is a real ministry that can be done by those whose missionary hearts are detained in stay-at-home bodies. And God grant that the heart's desire of some may even break the existing bonds and transport that body to the field.

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China's future is a problem. We print in this issue a portion of an impassioned appeal made by a prominent Chinese merchant to his fellow-countrymen. It gives us insight into the situation from the standpoint of one who seems both practical and patriotic. But will anti-militarist people of China assert themselves and establish a protective and progressive government? Or will the reform-establishing Governor Yen of Shansi, the Christian Acting-Governor, General Feng of Shensi, and the courageous but deviously-regarded conqueror in mid China, General Wu Pei-fu, be able to use their powers to bring peace to a great or lesser part of their China? Will the South and North unite? Will the Conference at Washington bring effective changes into the international situation? We are not propounding problems for the sake of suggesting solutions through human means. We know only the remedy which Paul, by the dictate of the Spirit, gave in exhortation to Timothy (1 Timothy 1:1,2) that "supplications, prayers, intercessions," should be made for "kings and all that are in high place; that we may lead a tranquil and peaceable life," this being "good and acceptable in the sight of God our Savior; who would have all men to be saved and come to the knowledge of the Truth." Peace is another of "the things for which we may pray," provided it paves the way for the preaching of the Gospel. Little do the nations of the world realize that their efforts are moulded by the hand of God for the attainment of *His* purposes, and according to the prayer of His Word-loving, Spirit-directed people.





FIVE THOUSAND CHINESE WOMEN AND CHILDREN

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, NOVEMBER, 1921

PHILADELPHIA			No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	SPECIAL PURPOSES			No.	Amt.	
GENERAL AND MISSIONARY PURPOSES			No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
2191	1st	\$15.00	2252	50.00	2337	30.00	2259	5.00	2309	5.00	2101	25.00	2162	1.00	2065	\$100.00	2128	15.00
2192	2nd	25.00	2253	25.00	2339	20.00	2260	5.00	2311	5.00	2102	5.00	2163	30.00	2071	15.00	2133	45.00
2193	3rd	13.00	2254	150.00	2340	1.00	2269	2.00	2312	20.00	2103	5.74	2166	5.00	2072	4.00	2137	5.00
2196	4th	15.36	2255	2.00	2341	2.00	2270	75.00	2313	1.00	2104	5.74	2167	5.00	2076	5.00	2140	2.00
	5th		2256	10.00	2342	2.00	2272	31.50	2314	2.00	2106	5.00	2168	20.00	2077	5.00	2141	30.00
	6th		2257	2.50	2343	5.00	2274	25.00	2315	3.00	2107	5.00	2169	7.40	2078	5.00	2142	5.00
	7th		2258	8.25	2344	10.00	2277	63.00	2316	65.00	2108	30.00	2170	5.00	2079	5.00	2143	5.00
	8th		2259	6.00	2345	10.00	2281	2.00	2317	10.00	2109	10.00	2171	5.00	2080	25.15	2144	5.00
	9th		2260	50.00	2346	2.00	2282	3.50	2318	10.00	2110	10.00	2172	1.00	2081	4.10	2145	5.00
	10th		2261	5.00	2347	30.00	2283	2.00	2319	1.00	2111	10.00	2173	1.00	2082	8.00	2146	10.00
	11th		2262	62.12	2348	90	2284	1.50	2320	20.00	2112	5.00	2174	1.00	2083	50.00	2147	25.00
	12th		2263	100.00	2349	25.00	2285	1.00	2321	10.00	2113	9.10	2175	8.00	2084	26.15	2148	10.00
	13th		2264	3.00	2350	2.00	2286	1.00	2322	28th	2121	1.61	2176	10.00	2085	10.05	2149	60.00
	14th		2265	3.00	2351	2.00	2287	50.00	2323	12th	2122	10.00	2177	12.08	2086	14.56	2150	12.00
	15th		2266	72.00	2352	2.00	2288	40.00	2324	120.00	2123	10.00	2178	5.00	2087	38.00	2151	26th
	16th		2267	25.00	2353	2.00	2290	2.50	2325	5.00	2124	5.00	2179	10.00	2088	10.00	2152	6.00
	17th		2268	14.28	2354	2.00	2291	5.00	2326	25.00	2125	14th	2180	29th	2089	10.00	2153	15.00
	18th		2269	10.00	2355	75.00	2292	5.00	2327	25.00	2126	50.00	2181	10.00	2090	1.00	2154	28th
	19th		2270	16.00	2356	29.00	2293	50.00	2328	2.00	2127	25.00	2182	30th	2091	30.00	2155	15.00
	20th		2271	36.00	2357	29.00	2294	102.00	2329	3.25	2128	5.00	2183	5.00	2092	17.00	2156	7.00
	21st		2272	60.00	2358	2.00	2295	20.25	2330	6.25	2129	21.70	2184	10.00	2093	4.00	2157	
	22nd		2273	5.00	2359	2.00	2296	2.00	2331	2.00	2130	10.00	2185	10.00	2094	1.00	2158	
	23rd		2274	5.00	2360	1.05	2297	1.05	2332	2.00	2131	20.00	2186	25.00	2095	1.00	2159	
	24th		2275	3.00	2361	10.00	2298	10.00	2333	10.00	2132	10.00	2187	10.00	2096	1.00	2160	
	25th		2276	3.00	2362	3.00	2299	2.00	2334	10.00	2133	10.00	2188	10.00	2097	1.00	2161	
	26th		2277	3.00	2363	3.00	2300	2.00	2335	10.00	2134	10.00	2189	10.00	2098	1.00	2162	
	27th		2278	3.00	2364	3.00	2301	2.00	2336	10.00	2135	10.00	2190	10.00	2099	1.00	2163	
	28th		2279	3.00	2365	3.00	2302	2.00	2337	10.00	2136	10.00	2191	10.00	2100	1.00	2164	
	29th		2280	3.00	2366	3.00	2303	2.00	2338	10.00	2137	10.00	2192	10.00	2101	1.00	2165	
	30th		2281	3.00	2367	3.00	2304	2.00	2339	10.00	2138	10.00	2193	10.00	2102	1.00	2166	
	31st		2282	3.00	2368	3.00	2305	2.00	2340	10.00	2139	10.00	2194	10.00	2103	1.00	2167	
	32nd		2283	3.00	2369	3.00	2306	2.00	2341	10.00	2140	10.00	2195	10.00	2104	1.00	2168	
	33rd		2284	3.00	2370	3.00	2307	2.00	2342	10.00	2141	10.00	2196	10.00	2105	1.00	2169	
	34th		2285	3.00	2371	3.00	2308	2.00	2343	10.00	2142	10.00	2197	10.00	2106	1.00	2170	
	35th		2286	3.00	2372	3.00	2309	2.00	2344	10.00	2143	10.00	2198	10.00	2107	1.00	2171	
	36th		2287	3.00	2373	3.00	2310	2.00	2345	10.00	2144	10.00	2199	10.00	2108	1.00	2172	
	37th		2288	3.00	2374	3.00	2311	2.00	2346	10.00	2145	10.00	2200	10.00	2109	1.00	2173	
	38th		2289	3.00	2375	3.00	2312	2.00	2347	10.00	2146	10.00	2201	10.00	2110	1.00	2174	
	39th		2290	3.00	2376	3.00	2313	2.00	2348	10.00	2147	10.00	2202	10.00	2111	1.00	2175	
	40th		2291	3.00	2377	3.00	2314	2.00	2349	10.00	2148	10.00	2203	10.00	2112	1.00	2176	
	41st		2292	3.00	2378	3.00	2315	2.00	2350	10.00	2149	10.00	2204	10.00	2113	1.00	2177	
	42nd		2293	3.00	2379	3.00	2316	2.00	2351	10.00	2150	10.00	2205	10.00	2114	1.00	2178	
	43rd		2294	3.00	2380	3.00	2317	2.00	2352	10.00	2151	10.00	2206	10.00	2115	1.00	2179	
	44th		2295	3.00	2381	3.00	2318	2.00	2353	10.00	2152	10.00	2207	10.00	2116	1.00	2180	
	45th		2296	3.00	2382	3.00	2319	2.00	2354	10.00	2153	10.00	2208	10.00	2117	1.00	2181	
	46th		2297	3.00	2383	3.00	2320	2.00	2355	10.00	2154	10.00	2209	10.00	2118	1.00	2182	
	47th		2298	3.00	2384	3.00	2321	2.00	2356	10.00	2155	10.00	2210	10.00	2119	1.00	2183	
	48th		2299	3.00	2385	3.00	2322	2.00	2357	10.00	2156	10.00	2211	10.00	2120	1.00	2184	
	49th		2300	3.00	2386	3.00	2323	2.00	2358	10.00	2157	10.00	2212	10.00	2121	1.00	2185	
	50th		2301	3.00	2387	3.00	2324	2.00	2359	10.00	2158	10.00	2213	10.00	2122	1.00	2186	
	51st		2302	3.00	2388	3.00	2325	2.00	2360	10.00	2159	10.00	2214	10.00	2123	1.00	2187	
	52nd		2303	3.00	2389	3.00	2326	2.00	2361	10.00	2160	10.00	2215	10.00	2124	1.00	2188	
	53rd		2304	3.00	2390	3.00	2327	2.00	2362	10.00	2161	10.00	2216	10.00	2125	1.00	2189	
	54th		2305	3.00	2391	3.00	2328	2.00	2363	10.00	2162	10.00	2217	10.00	2126	1.00	2190	
	55th		2306	3.00	2392	3.00	2329	2.00	2364	10.00	2163	10.00	2218	10.00	2127	1.00	2191	
	56th		2307	3.00	2393	3.00	2330	2.00	2365	10.00	2164	10.00	2219	10.00	2128	1.00	2192	
	57th		2308	3.00	2394	3.00	2331	2.00	2366	10.00	2165	10.00	2220	10.00	2129	1.00	2193	
	58th		2309	3.00	2395	3.00	2332	2.00	2367	10.00	2166	10.00	2221	10.00	2130	1.00	2194	
	59th		2310	3.00	2396	3.00	2333	2.00	2368	10.00	2167	10.00	2222	10.00	2131	1.00	2195	
	60th		2311	3.00	2397	3.00	2334	2.00	2369	10.00	2168	10.00	2223	10.00	2132	1.00	2196	
	61st		2312	3.00	2398	3.00	2335	2.00	2370	10.00	2169	10.00	2224	10.00	2133	1.00	2197	
	62nd		2313	3.00	2399	3.00	2336	2.00	2371	10.00	2170	10.00	2225	10.00	2134	1.00	2198	
	63rd		2314	3.00	2400	3.00	2337	2.00	2372	10.00	2171	10.00	2226	10.00	2135	1.00	2199	
	64th		2315	3.00	2401	3.00	2338	2.00	2373	10.00	2172	10.00	2227	10.00	2136	1.00	2200	
	65th		2316	3.00	2402	3.00	2339	2.00	2374	10.00	2173	10.00	2228	10.00	2137	1.00	2201	
	66th		2317	3.00	2403	3.00	2340	2.00	2375	10.00	2174	10.00	2229	10.00	2138	1.00	2202	
	67th		2318	3.00	2404	3.00	2341	2.00	2376	10.00	2175	10.00	2230	10.00	2139	1.00	2203	
	68th		2319	3.00	2405	3.00	2342	2.00	2377	10.00	2176	10.00	2231	10.00	2140	1.00	2204	
	69th		2320	3.00	2406	3.00	2343	2.00	2378	10.00	2177	10.00	2232	10.00	2141	1.00	2205	
	70th		2321	3.00	2407	3.00	2344	2.00	2379	10.00	2178	10.00	2233	10.00	2142	1.00	2206	
	71st		2322	3.00	2408	3.00	2345	2.00	2380	10.00	2179	10.00	2234	10.00	2143	1.00	2207	
	72nd		2323	3.00	2409	3.00	2346	2.00	2381	10.00	2180	10.00						



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EBENEZER

# CHINA'S MILLIONS

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CONTENTS	PAGE
"SPIKENARD, VERY COSTLY"—By Dr. North- cole Deck.....	19
A "SELFLESS" LIFE—A tribute to Mrs. H. N. Lachlan, by Mr. Baller.....	20
THE MESSAGE OF THE MISSION HOSPITAL.— By Dr. H. Balme.....	22
"THINGS ESSENTIAL AND CIRCUMSTANTIAL"— By Mrs. J. C. Carr.....	24
HOW MISSIONARIES APPROACH THE CHINESE— By Miss M. E. Soltan.....	25
FROM KIANGSU TO KWEICHOW—By Mr. Ber- nard Lambert.....	26

CONTENTS	PAGE
THE "GOD OF THE PINGYANGFU HOSPITAL"— By Mrs. F. C. H. Dreyer.....	27
THREE DAYS OF BLESSING—By Mr. Fawcett Olsen.....	29
MR. LI IOH-HAN, REVIVALIST—By Mr. C. A. Bunting.....	29
OPPORTUNITIES AT A CHINESE WEDDING—By Miss Lydia Berthold.....	29
HERE AND THERE.....	30
PRAYER CALLS—PRAISE ECHOES.....	30
EDITORIAL NOTES—F. F. H.....	31
DONATIONS.....	32



ROUGH BUT CULTIVATED COUNTRY IN KWEICHOW PROVINCE (SEE ARTICLE ON PAGE 26)  
Photograph by Mr. Robert Powell



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices

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## Local Centres

445 Granville St., Vancouver, B.C.

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70 Knickerbocker Building, Los Angeles, Cal.  
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Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602 chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 416; schools at Chefoo and missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1919, 4,334; communicants in fellowship, 53,920; others under regular instruction, 53,920 (1920) baptized since commencement, 81,092.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





## “Spikenard Very Costly”

By Dr. NORTHCOTE DECK of the South Sea Evangelical Mission

IT is to Bethany we are called (John 12), to join the Savior in a feast, there to listen to the cadences of that blessed voice, like which “never man spake,” there to realize with Him the deepening shadow of His impending cross and to consider His prophetic anointing. For it was in the pregnant week preceding the world’s passover, that He was asked to a humble home to share an evening meal, garnished with love.

At this supper at Bethany there were two women. We have met them before (Luke 10:38). As on the present occasion, Martha was “serving”—an occupation blessed yet not the best (the good is often the enemy of the best)—still “busied with much serving,” preparing, perhaps, in eastern fashion, an elaborate feast for the Master who would have been well content with “a dinner of herbs where love is,” and who needed the undivided attention of His hosts.

But Mary was there too; Mary who had lingered long in His presence, had sat at His feet, had treasured His words. And those pondered words had enlightened her mind, and had revealed as a flash the way of the Crucified when all the disciples were preoccupied with the dream of a regnant Messiah. So this thoughtful woman, to the amazement of all present, broke her alabaster box of ointment and anointed the Lord for His burial.

Think first of the motive of Mary’s act. That motive was love, pure love. She broke her cruse with no hope of reward, with no pledge of payment, save to save her own heart, to give vent to her pent-up devotion. She had reached that blessed stage where she *had* to find an outlet for her love. As has been aptly said: “She must break her cruse of ointment, or else her heart would break.” So she found a prophetic outlet which deeply moved the heart of the soon-to-die Savior. For the shadow of the cross was already heavy upon His heart. The winding sheet of His tomb was high upon His breast. The burden of the world’s sin already oppressed Him.

So, to His heart, surcharged with sorrow, Mary’s act was a tender intimation that she knew His goal, His destiny; that she understood something of His travail (perhaps as far as human heart then could understand): that she would anoint Him for His bur-

ial. But she did it all for love, that love which “seeketh not its own.”

Yet how much did she give? Did she carefully pour out upon that sacred head just enough of the spikenard to make a pleasant impression, just enough to gain for herself the odor of sanctity? Was she like those who, at the wedding feast, give the cheapest possible gift that will keep up appearances?

Thank God, there was a holy abandon in Mary’s giving! There are times when it is unworthy to “count the cost.” Such times are when we would give our lives, our strength, our all. Oh, these cold and cautious and calculating hearts of ours!

“They forsook all, and followed Him”; how often or how long do we really do that for the Master? Does that describe our habitual attitude to Him? Such an abandonment is the surest way to the Father’s heart; the surest guarantee of our truest riches; it is the highway to the heavenlies.

Yet what a contrast was Mary’s act and attitude to the continual self-seeking, the carnal outlook which obsessed the hearts of the disciples. For at the most tender and sacred moments the “strife which of them should be the greatest” checked the Savior’s most precious revelations. It sullied even the sanctity of the upper room. It was only exorcized by the Holy Ghost at Pentecost! O for Mary’s heart and something of Mary’s abandon!

The resulting sweet savor—how it evidently refreshed Him, comforted Him that day at the simple feast made for Him by those lowly, loving hands. With the jeers of Jerusalem still sounding in His ears, I think Mary’s act of love and confidence must have been the sweetest savor of that day, and of many days; that which pleased Him the most.

And for us? For us with our lives often to be lived amidst the commonplace, what is there for us to do? What precious cruse is there for us to out-pour in these busy modern days? How can we show Him our devotion, we, whose hands, whose thoughts must so often be occupied with pressing daily duties?

He can enable us in daily life to do the little things as though they were great things, as though they were God’s things. He can add such a factor, can give



such a fragrance that the "cup of cold water" will become a draught from the Lord of Glory. There is still room, and to spare, for poured-out lives, in spite of the world's disdain.

But amid all the hosannas and the homage, the incense and the offerings of the host above, can He, will He notice and appreciate our lowly, hidden service? Can the savor of His own sweetness, which through the Holy Ghost may distil from the humblest hearts reach even to Him? Yes, for here we have a very sure, a very comfortable word of prophecy, being assured by the Holy Ghost (2 Corinthians 2:15) that we are indeed "unto God a sweet savor of Christ."

And that savor may extend, too, to those who surround us in life. "The house was filled," and all were sensible of Mary's offering. It is our happy possibility to go through life with a radiance, a real fragrance of the Crucified. There is large room, too, and desperate need for many alabaster boxes to-day, for the pouring out of many lives we may count the most precious, in the darkness of the world's midnight lands. Never did the Lord so need the fellowship of more of His own in the foreign mission field. Never were the rewards so great.

Yet, if in our ardor we seek to furnish a sweet savor of Him, merely through the historic "imitation of Christ," we shall be sadly disillusioned. For He is beyond "imitation" by mortal man and our imitation graces will be only spurious—of self, not of Him. And men do not want an imitation of Christ, they crave "the very same Jesus."

But if, instead of seeking to *imitate* Christ, we shall so enthrone Him in our hearts, by the Holy Ghost, that He is supreme; then daily, and simply, and naturally, we may *manifest* Christ.

The first social Gospel! In spite of the sweet savor, there is still the selfish question of the disciples: "Why was this waste?"—this waste of anointing that sacred head? So, in that solemn moment, even His own would have robbed of His due Him who was presently to face Calvary for their sakes. Instead of endowing Him (and so themselves) they would have the ointment given to the poor. Here was indeed the earliest beginning of the present-day "social gospel," which too often ignores the claims and rights of Christ (and is therefore no "God's news") to centre all effort and attention on alms and good works. There is indeed our pressing duty to our neighbor: "Let us do good unto all men." But first let us "render unto God the things that are God's." Then we may "have the mind of Christ" and His guidance and divine programme for the betterment of mankind.

Think next of the unique opportunity. Mary apparently had obtained the spikenard that she might anoint the Lord's body in burial. Possibly it was only an *afterthought* which made her decide to anoint Him *beforehand* in this way. In any case, she was well advised to do so, for there were four women later who would have done the same and set out with their spices, only to find an empty tomb. They failed, for the hour, the opportunity for anointing had passed. It is passing to-day! Not in the realms of glory will we be able to share in His sufferings, to pour out our lives and service at His feet, to help in bearing the cross. Here, and here alone, such service may be ours.

And the far-reaching effects—who can foretell or measure? Could Mary have dreamed that the cruse she broke that evening would blazon her love abroad' through all the centuries, where Christ is loved? Yet our service, our little cross carried, our poor lives out-poured, may have wondrous and eternal and ever-blessed results. Yet for all too many of His own, the cry will come, with the dawning. "Too late! Too late! Ye cannot serve Him now!"—not in His humiliation. For the time of cross-bearing will have passed, the time of sharing His sufferings, with all its formative blessed sanctifying results. Oh! "to-day . . . to-day harden not your hearts!"

Mary, to make sure that there should be no half-measures, that the last drop might be out-poured, not only emptied but broke the cruse. And for us, in our day and generation, it is still a true and literal and searching fact that only broken hearts and broken wills are worthy to partake of the "broken bread," hearts broken in the truest, happiest sense of the word. For I think He gently breaks down our wills, our hearts, with love and kindness, more often than with a Gethsemane of suffering. Both are often used by the Celestial Surgeon. Yet I believe the normal experience of our days is to continually enjoy "the fellowship" of His joys, even though in the background there is also "the fellowship of His sufferings."

Let us take heart of grace that, when He does lead into Gethsemane, He will always minister unto us the merciful anaesthetic of His love and of the many prayers for us He will arouse in the many saints. So will He soothe the pain, and extract the sting, and gently heal the wound. Yes, assuredly, looking back on His many dealings with the soul, we shall find the joy and the gladness predominate and that with joy we may be continually drawing water out of the wells of salvation.

Here, then, and now, may we offer and present unto Him, the Lord of Glory, our selves, our souls, our service, to be our reasonable, holy and continual sacrifice.



TWO SISTERS-IN-LAW OF KWEIKI, KIANGSI, BOTH OF WHOM HAVE HAD MUCH SORROW. THE ONE WITH A BIBLE IN HER LAP IS A CHRISTIAN BUT THE OTHER IS NOT YET DECIDED AND DOES NOT SHARE THE JOY WHICH SO BRIGHTENS THE FACE OF HER SISTER-IN-LAW



## A "Selfless Life"

A tribute to the memory of Mrs. H. N. LACHLAN of the  
China Inland Mission  
By Mr. F. W. BALLER



THE LATE MRS. LACHLAN

ON October 22nd, thirty-seven years to a day from the time she left her home in Glasgow, after a short illness, the call came, "Rise up and come away," and so closed in China a life of devoted service to the Lord.

How well I remember her arrival—eager, sane and consecrated, full of all the life and zeal of early life, which she retained intact through the years. No formal course of study existed when she came. The New Testament consti-

tuted the backbone of her language studies. I had the privilege of giving her her first lessons in Chinese and found her a willing, hardworking pupil. The word "shirk" did not occur in her vocabulary. Be the circumstances never so adverse, the difficulties never so great, she tackled them and overcame them through prayer, consecrated good sense, and hard work.

If I were asked to sum up the outstanding feature of her life in a word, I should say "selflessness." Others, not self, was her motto. How to help, how to comfort, how "the stunted growth uprear to fair completeness" occupied her thoughts.

Wise with the wisdom that came from above, full of generous love that hopeth all things, she moved among the Chinese as a friend, a comforter, a guide; and won them, not to herself alone, but also to her Savior and Lord. This was the great objective—that men and women should be saved, and being saved, should serve and become conformed to the image of their Master.

In Kiangsi, where she labored for some years, she endeared herself to the people, and was one of the first of that noble company of women who work along the Kwangsin River. The early years of married life were spent in Kwangfeng, Kiangsi, with her devoted husband. Then came furlough, after which they took charge of the Training Home at Anking. Both being dedicated to the Lord, their united lives were a living epistle to the younger workers. There she entered the cloud and tasted the sorrows of widowhood; but who shall say how much of the beauty and usefulness of her after life came out of this experience?

Another sphere of service was in the Boys' School, Chefoo. She endeared herself to the boys, who swore by her. She had a happy knack in dealing with the servants. Love, tact, kindness, won them to her, and it was a sad day for them when she said goodbye. Her experience there was a divine preparation for the larger ministry she afterwards exercised in Shanghai. Who among us that has passed through the Shanghai Home cannot add his

testimony to the unfailing love, consideration and kindness she and the elect ladies associated with her, showed to all? How wise her counsel, how unostentatious her service, and how broad and generous her sympathies! Members of other missions who stayed in the Home equally shared her love and care—her interests were as wide as the Kingdom of God. She was one who "did good by stealth and blushed to find it known"; her left hand did not know the many deeds of benevolence and love done by her right hand.

She found time to make opportunities for the Gospel. In the midst of constant pressure, she gave herself unstintingly to a ministry of love among the Chinese. They loved her. She was to them a helper, a counsellor in all their needs and difficulties. She was one of the Committee of the Door of Hope, which benefited much by her wise and loving counsel.

A memorial service, conducted by Mr. Hoste, was held in the China Inland Mission Hall. Large numbers attended the funeral, among whom were many Chinese. It was fitting that two faithful Chinese servants were among the pall bearers. Mr. Hoste led the service at the graveside. A Chinese elder led in prayer, the same hymns were sung in English and in Chinese, and Mr. George Howell voiced the feelings of all present in his tribute to our beloved sister, part of which we here produce,

Farewell, Saint of God! Valiant, devoted, true and brave as the holy women who followed Christ in the days of His sojourn on earth; thou hast made known the glorious Gospel of His grace to multitudes who sat in darkness, no less by thy consecrated life than by thy gifted tongue. Thou hast ministered to His servants with love and kindness, undaunted by pain and weakness, unhindered by suffering and trial. Thou wert a perfect mother and father, both, to the daughters, whose hearts are bereft by thy going away. Thou hast been a friend to the friendless, a helper of the helpless, a succorer of the needy. Adorning the doctrine of God our Savior, in all things, thou hast brought some thing of heaven to earth, and now, though our hearts ache with the sense of loss, we may not begrudge thee the rest of Home, the joy of the Master's presence, the reunion with thy beloved, the pleasures that are at His right hand for evermore. Thy children rise up and call thee blessed—so do all whose lives were enriched through knowing thee. So do many of those nameless, forsaken children of others, sold into sin, for whose salvation and deliverance thou hast labored not in vain.

We magnify the grace of God, that shone in thy beautiful life, and we expect through that same Grace, and by virtue of the precious blood of thy Savior and ours, to greet thee again when the resurrection morning dawns, or when we hear the call to "Rise up and come away." Until then—and only until then—we bid thee farewell!

Thus, one by one the older workers go Home. Upon the younger workers devolve the duty, privilege and responsibility of fulfilling the sacred trust of preaching the Gospel. May the mantle of her spirit fall upon them, that with a double portion of spiritual sympathy and love, they may win others, as she won them, to the Lord Christ.

THE world is taking its measure of Christ, not from the Book, not from the things which the Christian church proclaims from its pulpits, but from the kind of things it sees in the lives of those who profess this faith. We are the world's Bible. We are either walking Bibles or walking libels; we are either authenticating Christ or shaming Christ. Oh, let us remember the responsibility!

—Dr. J. Stuart Holden.



## The Message of the Mission Hospitals

By HAROLD BALME, F.R.C.S., D.P.H., President of the  
Shantung Christian University, Tsinanfu

THESE are difficult days through which we are now passing, days of world weariness and of selfish class interest, and in the clash of conflicting forces, which set men's nerves on edge, the needs of the community at large are apt to be quite forgotten. The same is true abroad, where the great appeal and the unprecedented opportunity are alike in danger of being overlooked. And yet the call was never clearer than it is to-day. The whole world is needing the message of Christ. How is that message to be delivered? To what extent can the medical mission carry and interpret it to the world.

In attempting to answer that question I want to remind you of three outstanding contributions which the coming of Jesus Christ has meant to the world, and to try and suggest a way in which the mission hospital of to-day is attempting to express each of them. And first I would like to refer to that great gift of peace and confidence and reassurance which is so wonderfully embodied in the great words, "Perfect love casteth out fear," and which I think we may claim to be the very first message which the medical mission brings to those who come within its doors.

We are apt sometimes to forget that where Christ is not known and His teaching not practised, sickness and pain are always associated with fear and despair. How easily one can see that in China to-day. I cannot help thinking of the sick-bed of a little Chinese child—the expression of fear and apprehension on the part of the mother; the anxiety of the child herself; the weird exorcisms of the priest. I think of that same child brought for the first time to the mission hospital, and of the renewed fears of the mother in view of the appalling practices which she has heard ascribed to the foreign doctor. But it is perfect love—such love as the mission hospital tries to represent—that casts out all such fear.

I shall never forget that little girl who was brought in such a fashion to the first hospital in which I ever worked in China. She had been run over by a heavy vehicle; her jaw was broken, and her face lacerated. She was brought to hospital in an old-fashioned country cart; and as I turned back the curtains which covered up the windows of the cart, that poor little girl's look of terror and shriek of fear made an impression on me that time will never efface. For days I did not dare to go near the child. I operated on her without her ever seeing me. But gradually the old fears left her, and a new confidence began to dawn, and I know of few things in China which have touched me so much as to watch the gradual growth of that little child's faith.

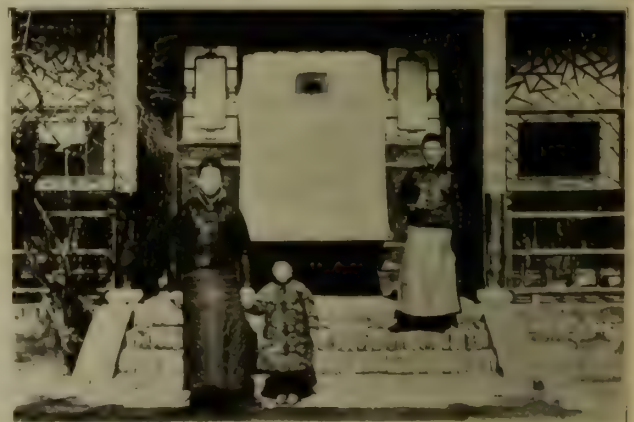
I think, too, of a poor wife who was torn with anxiety on behalf of her husband, then lying on what everyone thought would be his death-bed; how, in desperation, she flung aside the medicine which I had prescribed for him, and went straight to the only spot where, so far as she knew, she could get rid of her tormenting fears—the city temple. I think of how she went down on her knees before the idol, shaking the box of "tallies" which the priest

had given her, while she waited the verdict. I think of her returning home heart-broken, bearing a paper upon which was written a message that the sick man had offended against the gods, and could not recover. Oh, the joy of being able to take to such people the message of love and sympathy!

One of the most precious experiences of my life took place in that house. All night long a Christian Chinese friend stayed by that sick man, giving him the food and medicine which his despairing wife no longer offered, whilst together we prayed that God would save his life. And never shall I forget my visit to the courtyard in the early hours of the following morning, there to be met by the radiant face of that friend, as he told me that God had indeed heard our prayers, and that the sick man had recovered consciousness again. The perfect love of the Savior cast out all fear.

But the message of the medical mission does not stop there. Christ did not only come that we might have peace and confidence; He came that we might have life, and life more abundantly. And if the medical mission has a message for the world of to-day, it is emphatically a message of life, of radiant, abundant life.

A few years ago we received a call to a house in one of the suburbs of our city, where an old Mahomedan priest was lying at death's door. Every kind of Chinese resource had been used in the effort to save his life. He had started with a common carbuncle—a simple thing—but plaster after plaster had been applied, driving in the poison, until by the time they summoned up courage to send for us he was almost as far gone with blood poisoning as he could possibly be. I told him that the only possible hope lay in hospital treatment and a surgical operation. At first he shrank from the thought, and it was only when we promised to allow him a special room, with his own special Mahomedan food and his own attendants to prepare it, that at length he consented. One of the students in our medical school, a kindly sympathetic fellow, was



"CONSULTING ROOMS" OF DR. HO WHO WAS TRAINED AT THE CHINA INLAND MISSION HOSPITAL AT KAIFENG, AND WHO IN ADDITION TO HIS PRACTICE IS HONORARY PASTOR OF THE CHURCH AT CHOWKIAKOW HONAN. THE DOCTOR STANDS ON THE STEPS; HIS BROTHER AND SON ARE IN THE FOREGROUND.  
Photograph by Mr. Robert Powell





THE "WILMAY" HOSPITAL AT LUANFU, SHANSI; (LEFT) A GENERAL VIEW, AND (RIGHT) ONE OF THE TWO RESIDENCES FOR DOCTORS. THIS HOSPITAL WHICH HAS BEEN GIVEN TO THE CHINA INLAND MISSION, WAS COMPLETED ABOUT SIX YEARS AGO BUT HAS NEVER YET BEEN USED (EXCEPT FOR SOME DISPENSARY WORK) OWING TO THE LACK OF A DOCTOR TO BE PUT IN CHARGE. IS NOT THIS A "CALL" TO SOME YOUNG AMERICAN PHYSICIAN OR SURGEON?

*Photographs by Mr. Alfred Jennings*

given charge of the dressing of that case, and every four hours, night and day, he attended to him. Gradually the old man's apprehensions and mistrust gave place to confidence and friendship, as he saw things which his own religion had never produced. Then the new friendship began to deepen. One day I went in to his room to find the old priest and the young student sitting together with a Chinese Bible before them, while the student was pointing out to him the message of life. It was not long after that before the two men were going down our street arm-in-arm, on their way to the Christian service. And though the old priest has never publicly confessed his faith by baptism, one of his relatives—also a Mahommedan—was one of the first patients to be baptized from our hospital. The medical mission had brought with it the gift of everlasting life.

It is full and abundant life that the hospital seeks to express, and that means the clear presentation of the teaching of Jesus Christ on the one hand, and the use of the best possible means for the restoration of health and strength on the other. Let us not make the mistake that so many make of supposing that there is some antipathy between the medical and the evangelistic sides of our mission hospital work. Both are alike needed, and needed at the highest possible standard, if they are truly to represent that great gift of abundant life which Jesus Christ came to bestow.

But even there we cannot stop. If we think for one moment of the old scene in the Gospels, when Jesus was traveling through the country of Gadara, we remember that His message not only dispelled the fears of the poor demoniac and gave him new life; it also provided him with a new incentive for service. And I think we can truly say that the third great message of the medical mission of to-day is this: "By love serve one another."

In the early days in China it was almost impossible to reach such a stage as that. There was no dynamic which urged the Chinese into self-sacrificing service. And the first mission hospitals had a large enough task before them in their efforts to dispel the fears of their patients. In those days they had to take in the whole family in many cases before they could get the sick man to consent to enter a hospital. The first operation in Canton was only performed because the patient was given fifty dollars to submit to it. And even in my own early days—only fifteen years

ago—I remember how carefully we had to select our operation cases.

But what a wonderful change has taken place. To-day, if you will visit the hospital in Tsinanfu you will probably find from fifteen to twenty little children in our wards, who have been left there with every confidence by their parents. If one of them happens to die, there is never the slightest suspicion that the death has been caused by ill-treatment on our part. We enjoy the fullest confidence in all our hospitals in China to-day.

In those early years it was all we could do to secure such confidence, and there was little or no response to the message of service. A well educated Chinese student did not want to come and study medicine; he despised it. No decent high-class person would dream of touching a sick man's wounds. I have seen men lying in the blazing sun, untended, during an epidemic. This was not for one moment because the people there were barbarous; it was simply that they had no sense of responsibility, no motive compelling them to such service.

Then, as the result of the work of the great missionary giants of the past, and of a hundred years of prayer, we began to see the change. A new sentiment began to manifest itself in China in the direction of service for others and of self-sacrifice. Students began to come around to learn medicine—not men only, but women also. Men began to realize that China was not going to be saved, nor to be set free from all her sufferings, by British or by American workers, but by the Chinese themselves. And what has been the result? To-day we have in China some of the most up-to-date medical schools to be found anywhere in the Far East. China has begun to realize that modern medicine is a priceless boon which she must have. And to us who are humble followers of Jesus Christ has been given this wonderful privilege of taking to her this new message of service, and of giving her the very best that we possess, in our efforts to train men and women who will not only be thoroughly efficient doctors, but who also, please God! will have caught a new and inspiring image of Jesus Christ in their own lives.

As one looks at China to-day, with all her tremendous need, one thanks God with all one's heart for the men and women who are catching this new vision of service, and are helping to spread the only message that can save this troubled, suffering world.



## "Things Essential and Circumstantial"

By Mrs. J. C. CARR, Pingyang, Shansi

IT is a bitterly cold evening. The thermometer in one corner of our courtyard is steadily making its way down towards zero. We are Darby and Joan tonight, our visitors tucked into their various rooms, and J—(Dr. Carr) experiencing the pleasant sensation of being able to let his Chinese colleague "carry on" at hospital, so that he does not need to go across for the evening round of many years' custom. For the long five years training is over at last, and one of our two young students has come back from Tsinan Medical College fully fledged, still we believe as simple-hearted as in the old days when he first came to us as a schoolboy medical student, but with a dignity and confidence that are delightful to see. This Dr. Djang (pronounced Jarng) you must picture as a short dapper little man, with sparkling eyes, quick to see a joke and to grasp a situation, and equally ready to take up his proper responsibilities as house surgeon. How thankful we are for him, and for the good Christian influence he already has in the place. Dr. Hoyte has started off for furlough and but for this man Dr. Carr would be single-handed.

What shall I begin to tell about? Do we not remember that Mr. Talkative in Pilgrim's Progress offered to discourse on "what you will"—"things more essential or more circumstantial"? I don't quite want to take a leaf from his book, but this has been such a varied term that we too could give you quite a list of experiences to choose from! What with a total eclipse of the moon, a wedding, an earthquake, a conference, a new doctor, a government motor-road in the making, Christmas, "the man alive in a coffin," visitors of all kinds, including a baby, a schoolboy and our superintendent, and to cap all, a letter from the Mission Treasurer asking when we wished to spend a sum of money of whose existence we were ignorant—well, have I not "some" news to impart?

We started the term with one rather funny incident. A friend who had been helping with building operations added to his kindness by agreeing to poison several superfluous mongrels, which were haunting the premises. The Buddhist doctrine of "sparing life" has a rather strong hold on the Chinese mind. They will kill to eat, but would think it wrong to put even a sick dog or cat out of its miseries, and so out of deference to their prejudices we seldom do deeds like these openly. An autumn evening saw three of these poor creatures quietly fed with meat and strychnine, and next morning the overseer was complaining of the painters' carelessness in leaving about their pastepots (Chinese paste containing a little poison) where the hungry dogs could find them. But this lament was nothing to compare with the shock our friend received when he found later in the morning a cauldron of dogmeat gaily sizzling away, watched by some young carpenter-boys who were looking forward to a most delectable dinner. I need not say their hopes were speedily dashed, though the same overseer explained to us that it was only *poisoned* dogmeat which was undesirable, the other varieties being really delicious.

Chinese taste in these matters differs from ours. I had such a seaweedy dinner only yesterday, and have lately been refusing donkey-tongues brought to our door for sale. But then our Chinese neighbors think our taste equally questionable. They have been known to say that we eat so much mutton that we have a sheepy odor, and many still cannot understand how we care to drink milk.

But I must not wander into by-paths. This term—perhaps I should explain that we divide our hospital year into two terms, one before and one after Chinese New Year which falls as a rule in February—is never so busy as the spring one, but there has been no lack of work. Sister Grosart has gone steadily ahead with her training of the nurses, most of whom are shaping well. Indeed, looking back to the early days when all were raw hands, we are astonished and thankful to see the big strides they have made.

Could I but tell you that our hopes for the women's hospital had also materialized. Alas! we are still waiting for funds and for a second nursing sister. Still the substantial grey buildings stand empty, the doors closed, and only an old man in charge. Gifts have come to make furnishing possible, and the loan of stoves and instruments from a closed-up hospital elsewhere have solved other problems, but we can get no further at present, and are with sorrow facing the thought of another spring during which we must again and again say, "No," to the women who come asking for our help. It seems all wrong and unchristlike, but what can we do? We are trying to make the medical work as self-supporting as possible, but this is not a wealthy district and there are limits to what the people can pay.

Just the day before we came down from our dear old hilltop something cheering happened, and seemed like a pledge that not all the seed sown in the hospital these many years will die away without an increase. We were enjoying the last views from our hut, when a woman came bustling along, evidently quite excited, followed by a man in a calmer frame of mind. She took a long look at us both and then exclaimed, "Yes! true enough, it *is* you. He looks older and you are thinner, but it's you!"

Who she was we could not think. Then she stretched out a hand and showed J— where he had operated on it eight or nine years ago, and told us that ever since those days she had remembered what she had been taught, and now hearing a rumor that we were near had come to find us out. She perched on the edge of my bed, and repeated one after another the hymns, some quite difficult ones, which Mrs. Han had taught her, told us all her family history, made her meek husband produce a basket of eggs, and finally went off calling out, "If I'd known it really was you, I'd have bought you some cakes!"

You who pray have your share in this, so I pass it on. This and some other things which came to our knowledge this summer will help us all to keep steadily on with the seed-sowing, in expectation of a glorious harvest some day.

"Famine and pestilence and earthquakes in divers places." China shares to the full in these. The Christians are sure they foretell the near return of Christ, while we, knowing also the wonderful movements among the Jews, dare to hope the same Hope.



## How Missionaries Approach the Chinese

By Miss MABEL E. SOLTAU, Kaifeng, Honan

**O**FTEN people wonder *how* we go to work in China and I, on the other hand, wonder what they *think* we do. We can no more march into people's houses uninvited in that land than at home. In fact our access is less easy and house-to-house visitation, as we understand the word, is not possible, at least not in the part of China with which I am acquainted.

Can you picture a couple or even three or four Chinese coming to live in the town in which you reside? What would happen? Or, would anything happen? How many of the thousands of people in that city would even know or care if the Chinese were there. Perhaps a passing interest or curiosity would be aroused, but what else?

That is how it is with us in China, away in some city in the interior, eager to give the Gospel message to the people. But how are three or four people even to let the inhabitants know that they are there? In China we live amongst a people of whom some 300,000,000 are illiterate, therefore no newspapers or notices can reach them. Everything they know is gained by hearsay and we all know such knowledge is likely to be unreliable. Can you wonder that the word "foreign devil" dies hard and the conception that goes with it still harder?

One has gained a little insight into what the folk have pictured us to be like, by watching the faces of the women and children as they rushed from courtyards and doors on hearing we were passing down the street. The looks of amusement, fear, astonishment and wonder, betrayed their expectation of some terrible apparition; and the sudden change, when being greeted by a smile and some everyday expression, proved to them that the extraordinary "outside kingdom person" was after all human and understandable.

With a group of such, who have never heard the Gospel or had aught to do with Biblical truth, be it in village home or hospital ward, where can we find a point of contact or foothold for approach?

One often-used line of approach is to speak of our daily food. The two or three meals a day—where do they come from? If the Heavenly Father did not send the wind and the rain, what would you eat or where would you get the cotton to spin for your clothes?

At once heads are nodded in assent.

Well, have you thanked Him, or have you eaten meals for thirty, forty or fifty years and never once said thank you to the Heavenly Father? Are you not at fault in this? Why! you would thank me even if I had only lent you something, and you have been eating His food all this time without thanking Him.

Again there is agreement and remarks are exchanged as to how true this is.

Then, how should we thank Him? Should we put out food for Him? No, He does not want you either to lift up your bowl in your hands and offer it to Him or to put any food out for His use. What

He wants is your *heart's* acknowledgement and thanks.

How do we give it? Why, when your daughter-in-law has brought your bowl of food to you, before you eat, just put it down and shutting your eyes say, "Thank you, Heavenly Father, for this food."

That is all. He will hear and will be pleased to see that at last you have remembered Him who all these years has been caring for you.

That is all? Yes!

Why, that is quite easy! Of course we can do that, but must we go into the courtyard or stand in any special position?

No, wherever you are will do, it is the heart God looks at.

So in this simple way is the fact of sin and failure brought home, and the first lesson given in speech with the true God.

Can you picture the scene when women are listening for the first time to the old, old story of the One who is the "lead-the-road-person" to Heaven? Perhaps we have been repeating and singing over and over again the hymn verse that runs,

"There is only one Savior

Who can take away my sins

(If) I believe Him and obey His words.

He is my Savior."

This leads up to the need of salvation, because we all have sins and no sinner can enter Heaven's door.

All have heard of the Heavenly Halls and the eighteen divisions of Hell, for are not the latter to be seen depicted on the walls of the City Gods' Temple with the tortures and punishments that go in each division? But who has heard of anyone who knew the road to Heaven? All agree it is the place to go, but who can lead?

How the eyes open as one tells of Someone who knows the road—did He not come down from Heaven and go back again? So, should He not know the road?

Heads are nodded in assent.

Well, this Someone will be your "lead-the-road-person" if you trust and obey Him.

I cannot lead you. I too, like you, have been a sinner. No one but Jesus the Heavenly Father's Son, is able to do this. He can lead the road and He can open Heaven's door.

If I don't know you, and have never been to your house, I do not dare to walk in at your door, but if your little boy recognizes me and comes to lead me in, I come without fear. So, if you trust Jesus He will take you by the hand and open the door into His Father's home and no one can keep you out. Is that good news? How is it that the Lord Jesus can do this? Then follows the story of the Cross so new and unheard of before.

How often, faced by that audience of old and young women, one has briefly sketched to them an outline of life as they know it. The busy, ordinary, every day life of the girl with her bound feet, doing the daily task of minding the baby, sewing, cooking the food and spinning cotton, making shoes and grinding the flour, no change from the round of monotony until her marriage day came. Then she was carried off in the red bridal chair, all alone except for some man relative who acted as escort, to the all unknown mother-in-law's house, where after the wedding ceremony she must sit for three days decked in her



wedding finery, on view, not speaking but listening to all the remarks of anyone who came in, and *every-one* is allowed in at these times. She must sit enduring insult or praise without change of face.

Then the joy with which she returns to the old home for a visit, where for a short time, dressed in her wedding finery, she is the centre of attention. Then she returns to her husband's home to take up the duty of life which means simply being a servant to her mother-in-law, not in any sense free or her own mistress.

Babies come, and her children grow. There are quarrels and fights and constant bickerings amongst the members of the household. She is always busy. She thinks when she gets her sons married and some daughter-in-laws to wait on her, life will be easier. As soon as possible she gets a wife for her first son and generally finds her an incompetent girl who needs constant looking after and care and teaching. She is tied as ever.

The grandchildren come and over one after another she has to "exercise heart" and take trouble. And so the years pass with no relaxation. She finds herself getting older and older. Her hair is fast dropping off, her teeth are "eaten by insects" and her food no longer has any taste. Her eyes are getting dim and her ears deaf. What does life hold? She does not care to live and she does not dare to die. Why! if there is a thought of illness, she will swallow bowl after bowl of horrible medicine, will burn any amount of incense, will send to the temples, will do everything, to avert that never-to-be-mentioned word, *death*.

Could you see the smiles and nods, you would know how true the picture is. Then one can draw the picture of Heavenly Halls, where no tears are shed, where cursing and scolding are never heard, where there is no sin and where there is a place prepared for all who will enter in.

Perhaps three or four sentences of prayer are said over and over again that all may know how to pray: "Please, Lord Jesus, save me! I am a sinner. Take away my sins and lead me to the Heavenly Halls."

## From Kaingsu to Kweichow

By Mr. BERNARD LAMBERT, Kweiyang, Kweichow

### "Kept by the Power of God"

WHEN writing the words, "Kept by the power of God," I had in mind how God had kept me, in the spiritual sense, since leaving Chinkiang for the western part of this great heathen Empire. But He has kept me physically too, praise His Name! I came near losing the fingers of my right hand which had been resting on the freeboard of the boat taking me ashore at one of the stations on the Yangtse. I withdrew my hand and that moment a heavy ferry-boat that had come up behind unnoticed, ground against the very spot where my fingers had been. Scarcely had I left Ichang when the unpaid soldiery rioted, causing loss of life as well as destruction of property. On the way to Kweiyang, on one of the few occasions I used a chair—which you must know

is the customary mode of conveyance in the hills—the front coolie stumbled and as the chair was going to the ground a rope, holding the seat, broke but I escaped unscathed. The brigands, we heard, knew to a load how many coolie-loads of effects and stores we had when in the mountains, yet neither molested us nor stole any goods. So you see it had pleased the Lord to keep me. One of His names is "Wonderful"—so He can be expected to do wonderful things.

Scarcely had I reached the outskirts of Kweichow province before I heard, again and again, of the great difficulty of the work there. I realized then why God had already thus reminded me of His omnipotence. It was to the end that when reaching the province I was not to be discouraged. "Difficulty," as a Christmas message I received said, "is the very atmosphere of miracle." So please pray with us that the opium which is the immediate cause of the difficulties may yet be wiped out.

I left Chungking, on the overland journey southward, on the 13th of June. I had expected to travel without an escort but on account of the disturbed state of the country and in order to make things easier for me, Mr. Olesen made a ten days' journey to Chungking to escort me to Tsunyi.

First of all we crossed the Yangtse and then started our climb into the hills. There were hills all the way to my final destination, Kweiyang, fifteen days off. I was glad that I was from British Columbia.

The road was four feet wide, made of heavy blocks of stone carefully laid, and in spite of its great age, in fair repair. Nearly every ascent or descent was nothing more or less than a stone staircase. The treasury department as usual was ready to pay for the customary chair, but the weather keeping cool, I felt the desirability for health's sake of walking as much as possible and so altogether walked about 140 miles. I experienced absolutely no fatigue or real hardship.

The country is wonderful. Though hilly in the extreme, great patience and ingenuity have transformed it into one great garden (see cover illustration). Nearly all the hills have been terraced to the very top. All these hill terraces are nothing less than ponds of water (rain water) six inches deep, in which the rice flourishes. Other plants cultivated are Indian corn, hemp from which most beautiful cloth rivalling linen is made, the sweet potato and indigo. The country was only very lightly timbered. There were, however, pines, beeches, oil trees, varnish trees, etc. There were many strange birds, many cuckoos, and also many strange insects, not forgetting fire-flies.

The inns were, according to our ideas, the limit! Like all Chinese buildings in this part they are of course unpainted and have dirty floors from which the fowls, and sometimes the pigs, pick up the scraps. The courtyard opens to the street and the rooms open straight on to it. They are poorly ventilated and often evil smelling. They have dank, dirty floors and are dimly lit with a lamp of the exact type one sees in Bible pictures. The walls are of wood or mud with the cracks harboring vermin.

One arrives at the inn about four o'clock but has to wait till bedtime for the evening meal. The best inns—by best one means the largest, for they are





A COOLIE WITH HIS LOAD IN THE MOUNTAINS OF KWEICHOW

*Photograph by Mr. Robert Powell*

all equally dirty—are sometimes filled before one arrives. To sum up one's thoughts went to what the Lord Jesus and the apostolic missionaries must have suffered. Conditions of travel then must have been far worse than now and they had neither camp bed nor modern mosquito netting. What a real privilege to get a small taste of what they went through on their journeys. "For ye know the Grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

In sharp contrast with the fine country is the wretched condition of the people. Their houses are small, dirty hovels, their immediate surroundings untidy, generally filthy, and their children often unwashed.

I saw people stretched out on the road evidently breathing their last. These were, it seems, of three classes: firstly, beggars young and old who were dying of exposure, neglect and illness; secondly, coolies who had fallen on hard times as the result of illness and therefore were left to die; thirdly, people dying of famine. The condition of the people is truly unspeakable; and what is worse, they are out of Christ, for they are unrepentant.

What affects one most of all is the child life. Leaving the inn early in the morning one sees little, deserted child-beggars curled up, practically naked, trying to sleep in spite of exposure, hunger and illness. When about five days' out from Chungking I saw the salt carriers who stagger under two hundred pound loads along the rock roads that lead up and down the hills. Here too there is child labor. Children of ten years or so carry loads of about seventy pounds for miles over the hills. Every few minutes they have to stop to relieve the strain on their backs by propping up the load with a stout stick carried for the purpose.

I shall never forget one little salt carrier. I came across him in an inn having his "wet" rice for breakfast after having already carried his load several miles. What made me notice him was his delicate frame and refined looking features. When the order was given to proceed, he was the last one to approach his load and the last to leave the inn. He did not leave by the way the others did but made a detour. It was quite apparent why—to avoid a step six inches

high! Had you seen him, as he slowly made his way up the steep hill, you could have wept. He and all other coolies are having an increasingly bad time. Rice is high, and their wages do not suffice to buy enough for themselves and families.

Since reaching Kweiyang, we have taken in one of the destitute little beggar boys. Mrs. Pike and I saw him cowering against one of the street ovens which the Chinese eating houses have. He looked at us with big brown eyes, but, though he had his little bowl for alms with him, not a word did he say. Passing again when it was dusk we saw him lying on the edge of the road. When with a Chinese helper I went to fetch him in he was crying out. Wasted away as he is, we can scarcely get him to eat anything. He says he is cold and can't get warm. No doubt that is why he was leaning against that oven on the street. We find he is not only starving but also ill. He has the careworn face of an old man. His body is shrunken and hard to the touch for it is all bones. He says, and it is confirmed, that his parents are dead and only his stepfather alive. His stepfather, he says, smokes "foreign smoke" (that is, opium) and as a result neglects the child and ill-treats him. There are terrible wounds on his back which he says are the result of scalding water the stepfather threw at him. It was to escape this neglect and ill-treatment that he ran away.

Now according to law it appears the stepfather can't claim him, so it is all right to keep him and preach Christ by practice as well as precept. Though he can scarcely eat anything, yet when not delirious he can talk of nothing but food and eating. When delirious he talks about a twenty cent piece given to him which another beggar stole from him. He has been in his new surroundings long enough to know that he is among friends, but it does not matter who smiles at him, he just looks back without smiling. Such a thing as a smile is evidently outside the range of his experience. Will you pray that he be saved—and many others too? And as you pray for the little beggar boy, remember the little salt carrier.

Child life in the heathen nations is evidently terrible! I am glad that God gave me one last chance to obey His "great command." What, years ago, I had imagined to be valid, honest reasons for not obeying the call in the last of Matthew, I gradually realized were not real reasons but merely the excuses of an unwilling heart. Pray that I may be kept doing His will and not only in the broad outline but in the seemingly small things. There is nothing else worth while!

## The "God of the Pingyangfu Hospital"

By Mrs. F. C. H. DREYER

**D**URING the Chinese New Year holidays, in February, I was able to do a good deal of house-to-house visiting. This, to me, is one of the most interesting kinds of work. All homes were open and we found a welcome everywhere. I have just received a letter telling of the baptism of a woman whom I then visited for the first time.

Mrs. Hsieh had come to Hungtung recently, and her sons were in the employ of officials. The youngest of these sons was taken very ill, and when all



hope of life was gone they carried him to the hospital at Pingyangfu. There Dr. Hoyte operated and his life was saved. His condition necessitated his remaining in the hospital for some months. On his return home he told his mother what he had heard about the Savior. She at once put away her idols and said she would worship the "God of the Pingyangfu Hospital," who had healed her son.

Shortly after, our bible-woman visited this home and noticing that there were no idols asked the reason. Mrs. Hsieh told her why she no longer worshiped idols. The bible-woman talked with her a long time and then invited her to come to our meetings. Mrs. Hsieh said she could not think of it for she was determined she would worship only the "God of the Pingyangfu Hospital," because He and His workers had saved her son's life.

The bible-woman explained that we worshiped the same God; but she would not believe it. It was only after the bible-woman had described to her Dr. Hoyte's appearance and mentioned several others engaged in the medical work that Mrs. Hsieh would be persuaded and felt safe in coming. She has been most faithful ever since.

### Three Days of Blessing

By Mr. FAWCETT OLSEN, Luchow, Szechwan

ON October 21st my wife and I, together with a bible-woman and two evangelists, set out for Niupeishi or the "Cow's Back" village, so called because it nestles in the hollow of a hill range about seventeen miles south of Luchow.

Mr. Cheng, the leader of the work there, had invited us to celebrate his only son's wedding and had arranged for meetings for three days in the Hall. There were twenty-seven Christians present from six different stations.

The meeting on Friday night opened with a stirring message on the Lord's coming by Mr. Wen and everyone felt the need of fresh consecration to the Lord's service as the best preparation for that Coming.

Saturday was largely taken up with wedding festivities in Mr. Cheng's home. This gave us an opportunity of reaching a large number of people with the Gospel message after the feasting was over. Mr. Cheng told me afterwards that there were 180 tables, which means, at least, 1440 people. Also, he said, seven pigs, three goats, thirty fowls, twenty ducks had been consumed on this occasion. It was a great crowd and a great opportunity! We spent both afternoon and evening preaching, also Messrs. Wen and Tang preached with great power.

The wedding ceremony itself was a great attraction; besides, Mr. Cheng, who is a doctor by profession and fairly well-to-do, has earned a good name by his kindness to the poor. The bride came from a neighboring farm. Her people have taken only a nominal interest in the Gospel but she will now be brought up in a Christian home.

The evening gathering in the Hall that night was given up to preaching to outsiders. My time was occupied, however, by the examination of several candidates for baptism. Hitherto there has been only one member received. Sunday was a very full day. We had not less than six services, each of about an hour's duration. We also had a baptismal ser-

vice at the riverside. This service was viewed by several hundreds who came from all quarters to see the strange sight. There were five men received, three of whom have been coming for a long time. The evening meeting was given up to their testimonies and it was indeed a joyous time as we listened to what God had done for them. Let me mention the names and something of the past history of some.

Mr. Cheng himself, age forty-three years, is a great trophy of grace. He was driven to the Lord during the military troubles of five years ago when the province was scourged by the Northern soldiers. Like many others he had to leave his home and take refuge in Luchow and it was during this time that he heard the Gospel. Returning home in much fear and trembling he was glad to find his family safe. His greatest refuge was in prayer. He told us that again and again the Lord had answered his prayers. The household idols were taken down but there were besetting sins which had to be conquered, for he had been a great wine-bibber. In the old days he would open a large jar of wine, invite his friends from all the countryside and they would not separate until it was finished. Now all this had to go. By prayer the evil habit was conquered and though often invited by his old friends to these wine parties, he never touches the liquor. It was a great testimony that wine, the chief delight at Chinese feasts, was altogether absent from his son's wedding. Mr. Cheng is a very quiet, unassuming man and a favorite with everyone.

Mr. Li Ping-chai, age fifty-eight years, is a man who has believed the Gospel since the days of Mr. James (formerly in charge of this station) but always held back from baptism because of his lack of education. He seems to have had a very hard time as a boy, having been left an orphan and practically a beggar. However, he has prospered in business, having been first a barber, then a maker of bamboo figures burned at funerals and now is a general merchant. He is a man of honest character who speaks out his mind but I am sorry he cannot read very well. He is, however, a firm believer in prayer.

Mr. Hsiao Yuen-chai is thirty-five years old. He has believed the Gospel since Mr. Herbert's time, nine years ago. At that time he was an opium smoker. He is a man with a good knowledge of books and is able to take part in preaching. He has an old father who is a staunch vegetarian and idolater, but his hope lies in his four sons who are still at school. He is a grain merchant and has been chosen by the village as head of an agricultural society whose business it is to settle disputes between farmers and their servants, etc.

Mr. Li Yuen-fah, age forty-nine years is a farmer who has for several years made a clean sweep of idolatry.

Eighteen members gathered around the Lord's table to remember His great love. We separated on Monday, after commending each other to the grace of God, feeling that God had met with us and that His presence was with us as we went back to everyday life. The devil is very cruel and busy; so pray that these converts, both new and old, may be kept by the power of God. We have received sixty-six new members this year. Glory and praise to His Name.



## Mr. Li Ioh-han, Revivalist

By Mr. C. A. BUNTING, Kanchow, Kiangsi



MR. LI IOH-HAN. AS THIS NAME IS PRONOUNCED AS IF IT WERE LEE JOHANN, THE EVANGELIST IS SOME TIMES CALLED REV. JOHN LEE  
Photograph by Mr. C. A. Bunting

LI IOH-HAN was a boy in the China Inland Mission at Ningkwo in Anhwei and following his conversion he spent some time in one of the China Inland Mission Bible schools then held at Kiukiang by Mr. Coulthard, afterward he took a course in theology with the Methodist Episcopal Mission at Nanking. For the past eight years he has been going about the country, as invited, and has already traveled and worked in sixteen provinces.

It is, I believe, safe to say that no living man, Chinese or foreign, has seen so much of the Chinese church in so many varied ways as Mr. Li. His descriptions of whole audiences broken down by the weight of their sins are very stirring and recall scenes in the home lands.

Churches have been re-

vived, Christians consecrated to God and His work, backsliders have been restored, and all sorts of men and women have been converted through his ministry.

While he generally speaks only to Christians, many have been converted by such addresses and the Chinese church has been laid under very great obligation to this servant of God. The work these years has not been easy. Physically, constant traveling is not easy; and spiritually, it is also very hard. Many enemies have been encountered, mostly within the ranks of the professing church. Opposition has come from both foreign and Chinese sources; unkind things have been said, and inferences, drawn without full proof, have wounded deeply.

Having had the privilege of being in close contact with him for about a week while traveling, and then having had him here conducting meetings for twelve days—the Lord granting constant blessing—I praise the Lord for the grace given to this servant of His.

He is a very modest, unassuming man, spends a great amount of time in prayer between meetings, and often selects what we call “worn-out” texts or subjects, from which he draws new meanings each time with blessing to the hearers.

My reason for writing these lines is to ask for definite prayer from all who are praying for this land, for this servant of the church, as I realize he is beset with many difficulties and dangers in this nation-wide work which the Lord has given him. Pray that he may be kept true to that which the Lord would have him do and that daily help and definite guidance may be his.

## Opportunities at a Chinese Wedding

By Miss LYDIA BERTHOLD, Hwochow, Shansi

ONE Saturday morning a small two-wheeled cart awaited Mrs. Liang and me in front of our gate. As soon as we were out of the city I snuggled into the back to get a little sleep and rest in preparation for this novel experience. After two hours on the road I was suddenly aroused by loud voices calling to the carter that he was on the wrong road. We were already being thumped about mercilessly, so over a plowed field, through ditches and mud holes went the cart, in search of the right track. When we reached that, we learned that a bridge was impassable and we were obliged to go still another way.

We reached the courtyard of the bridegroom's parents shortly after noon. The greater majority of the three hundred or more guests from near and far had come the day before and were already feasting at tables set out for them under a canopy in the courtyard.

At two o'clock we prepared to receive the bride. A group of schoolboys bearing nine big flags came first. They were followed by drummer and trumpeter musicians and behind came the red sedan bridal chair which was carelessly set down in front of the gate. I took Mrs. Liang by the arm and pushing through stepped close up to the chair to prevent too many curious faces from gazing in through the glass windows and open door upon the red-veiled, crimson-robed and crimson-slippered girl-bride. At last, two Christian ladies came to lead the bride from her chair to the gate.

At the gate the bride was given one end of a red sash and the groom the other, then the bride followed the groom to the place of honor in the courtyard. After the service the young couple knelt in prayer then after bowing first to each other, then to the pastor, missionary and guests in turn, were separated, each to “make merry” with friends.

We set the bride on the kang (where, by the way, she sat motionless the rest of that day and most of the next). Just a few Christians and relatives came in to have prayer together for her, then we had to open the door and let the public stream in. They even tore down the red paper from the window near which she sat.

But here was our opportunity. Ceaselessly almost, we spoke to all that came, singing with them, preaching to them, teaching some in groups or individually. After preaching for some time, we went to a Christian's house to rest but soon came back to join in the wedding feast which we ate with the bride on her kang.

When the feast was over, about six o'clock, it was already quite dark and we had to go outside the village for our night's lodging. Here lives a former “Script” pupil, and many gathered for the reading, singing and prayer which we had in that courtyard.

Who could think of breakfast the morning after a wedding feast? This gave a good time for devotions with one and another of the family and the neighbors as they came, free from the ordinary duties. It was Sunday morning! The mists still nestled over the mountains; the fantastic shape of the willows could be discerned but dimly in the distance; and corn lay stacked in the fields as the harvest was still



in progress. The red peppers looked so pretty on their green stems and the cotton fields were a pleasant sight. Castor plants were ripening and in some courtyards their beans, dried, lay in great piles, waiting to be crushed for the oil. Although it was the second week in November we had pleasant warm weather and saw chrysanthemums, marigolds, morning-glories and other flowers in many courtyards.

That Sunday at noon we had a good service in the wedding courtyard. The audience not only filled the court but also packed the roof of the cave which made a very good auditorium. The bride had been decked out in an elaborate change of garments and again sat in state, the centre of attraction for these guests whom we in turn attracted by pictures and

printed hymns and texts.

On Monday morning we started back home and spent the rest of the week preparing for a conference. I feel that my visit helped me to understand better the women that came then for a few days with us.

The first evening of the conference we learned that the foreign speaker whom we had expected could not come. Before that evening service was over, however, there was a stir, and a man in foreign clothes was ushered in, led to the platform and introduced as a pastor from Korea. The three or four stirring meetings he led will never be forgotten by us and surely the whole church has profited by hearing of their neighbor church for whom they are now more earnestly praying.

## Here and There

Baptisms reported from stations of our Mission to Shanghai early in January came to 5,079 for the year 1921. that time.

Miss L. E. Berthold has been transferred from Hwochow, Shansi, to Yushan, Kiangsi.

Before proceeding to Anshunfu, Kweichow, Dr. E. S. Fish is spending some time at the coast for further language study.

Mr. and Mrs. Owen Stevenson, who recently returned to China, have taken over the charge of the school at Hiang-cheng, Honan.

Miss L. S. Thoring, who sailed from Vancouver in October, has been retained in Shanghai to render much needed stenographic help in the Mission offices there.

Dr. and Mrs. H. L. Parry have left Shanghai for West China, where the former will again take up his duties as Superintendent of the Western Szechwan stations, with headquarters at Chungking.

Rev. Wm. Taylor has been appointed Acting Superintendent of South west Kiangsi, in addition to continuing his present superintendency of Northern and Eastern Kiangsi, including the Kwangsin River district.

Miss Grace Taylor was married to Mr. R. F. Harris at Chefoo, on November 22nd. Both are teaching in the Chefoo schools. Rev. William Taylor was able to be present at the wedding and to spend a few weeks in his daughter's new home.

Mr. J. D. Cunningham is taking up evangelistic work in connection with Mr. J. H. Blackstone of the Milton Stewart Fund in one of the famine areas. It is felt that the relief work should now be followed up by definite operations to make known the Gospel and gather in those whose hearts and minds have been more or less opened and touched by the practical benevolence of the missionaries. Mr. Cunningham's work will be to superintend a band of Chinese workers in North Honan but he and Mrs. Cunningham will temporarily make their home at Nanking.

Mrs. Edward Hunt of Wenchow Chekiang, who with her husband spent some time in Canada on their last furlough, died at Shanghai last December.

Her bereaved husband is himself in poor health at this time.

Mr. and Mrs. W. J. Hanna of Tali, Yunnan, arrived in Toronto, January 28th, after a term of eleven years in China. Mrs. Hanna is seriously ill, due to the strain of over-work and anxiety on the field, but it is hoped that rest will bring full recovery. Miss M. J. Williams, en route to England, has been traveling with them and was helping in the care of Mrs. Hanna, had a painful accident at the Mission Home in Toronto, falling and breaking her hip. This will detain her in hospital for some time.

Mr. and Mrs. F. C. H. Dreyer, who arrived from China in December, have proceeded to Rochester, Minn. Their daughter, Edith, has been suffering for many years and they have placed her under the care of the Mayo Brothers. A severe operation, already performed, it is hoped will bring ultimate recovery.

Your prayers, we feel sure, will be constantly with these sick friends, mentioned above.

Mr. Ralph Scoville, who was reported suffering from typhus fever, is safely past the crisis and was regarded (by letter of December 9th) as out of danger.

Mr. J. O. Fraser, of Tengyueh, Yunnan, who after thirteen years in China and a recent recovery from typhoid fever will soon be taking a much needed furlough, writes (November 4th) as follows: "Mr. and Mrs. Flagg, my colleagues, are busily preparing to go down to live and work in our new Lisu district. A temporary house with four rooms all in a line (made of thatch and woven bamboo laths) is ready for them. It used to be a kind of guest house and store place for books, medicines, etc., and the people have pulled it down and re-erected it on the top of a small hill near their chapel. It is only a temporary house (or 'shelter' shall we call it). I want to ask special prayer for Mr. and Mrs. Flagg. They are going forward to a new style of living and on entirely new kind of work.

### The home going of Mrs. G. Stott."

Mrs. Grace Stott, whose pioneer work at Wenchow, Chekiang, is well known and who has been in failing health for a number of years past, entered into rest on the 24th of January, at Toronto. Owing to this issue of CHINA'S MILLIONS being on the press further notice will be made in the March number.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

**Let us pray** that we may be able to serve the Lord with poured-out lives in these earthly days which give the only opportunity we shall know of having "the fellowship of His sufferings" (page 20).

**Thank God** for the light of His peace in the faces of saved Chinese; and **pray** for the sad-faced ones who do not yet know Him (photograph p. 20).

**Praise God** for the testimony of lives given to His service, **remembering** also the losses of the Mission and those who most keenly feel the departure of loved ones (pp. 21, 31).

**Give thanks** for the opportunities which medical missions enjoy these days and for the results which can be seen (pp. 22, 23, 24).

**Pray** for missionaries that they may be wise in their approach to the Chinese; and again, that they may be "kept doing His will" (pp. 25, 26, 27).

**Pray** that the opium traffic may be wiped out in Kweichow (p. 26) and elsewhere.

**Pray** for the beggar boy and the little salt carrier met by Mr. Lambert in Kweichow—and many like them (p. 27).

**Thank God** for days of blessing in Szechwan (p. 28).

**Remember in intercession** Mr. Li Ioh-han and other men called by God to do the work of an evangelist in China. They are beset by many difficulties but are surely to be much used by God in the evangelization of China (p. 29).

**Thank God** for the opportunities given by the customs of the people (p. 29).

**Pray** for the missionary pastor from Korea preaching in China (p. 30).

**Give thanks** for baptism reported in 1921 (p. 30).

**Pray** for workers returning to old stations or entering into new appointments (p. 30).

**Please pray** for those who are ill (p. 30).

**Again**, let us **remember** the medical work and its need of physicians, surgeons and nurses (pp. 23, 31.)



## Editorial Notes

**M**EDICAL work, by God's grace, plows the field for the sowing of the Gospel. Again (in this number) we emphasize this service, praying that the Lord will call many into it, physicians, surgeons and nurses. The Chinese themselves are entering medical training, but this only increases the missionaries' opportunity and responsibility, for Christian doctors and nurses, as they train others, multiply their service to the Lord. God has called some of His devoted servants to build hospitals in China. Is he not just as surely calling others to work for Him in these? Have Christian people run ahead of His plans, or are some lagging behind?

The year just passed was a costly one to the Mission, through the death of many experienced and much beloved workers. By natural impulse we exclaim, How can they be spared? But by faith we repeat, "The Lord gave and the Lord hath taken away, blessed be the name of the name of the Lord." And it is only by faith we can say this. In the removal of active men experienced in the work, of young mothers with dependent little children, of older workers whose ripe judgment and guiding influence make them seem essential, there is a mystery which is absolutely impenetrable from the earthward side. We can no more understand the departure of active workers than we can understand why we should pray "the Lord of the harvest to send forth laborers into His harvest." We only know that between these two mysteries there seems to be a measure of connection. Perhaps these earthly endings are the calls for others' beginnings; perhaps they mean that present-day Elishas shall pray for a double portion of the spirit of the departing Elijahs.

The tribute "A Selfless Life" shows us a bit of that light from the Lord which, by His grace, appears now and again in human life. For as we see one who is "beholding as in a mirror the glory of the Lord," our hearts are drawn to the One whose beauty is thus reflected, and we have joy, not only in the human friend, but in the anticipation of what "does not yet appear" but shall be "when we see Him." We thank God for those who, having "this hope" in them, seem by His power to have purified and glorified God in their body and in their spirit. On the 6th of January, Mr. John Southey, the Home Director of the Mission in Australasia, passed away after some years of illness. Month by month in spite of frailty of health he has ministered to a wide circle through spiritual expositions and loving exhortations prepared as a circular letter. Messages from these, appearing from time to time in China's Millions, have been acknowledged as a blessing by our readers. His going is a great loss not only to Australasia but to many in far quarters of the world. Another recently called Home is Mrs. K. H. Ekblad who went to China in 1916 as Miss Alma Erickson. Correspondents from the field speak of "the fragrant memory of her beautiful character and Christian life." "In her sickness she talked of Jesus, His beauty and love. In health she lived in the same spirit. Her calm, gentle spirit had a great influence. Unselfish and loving, she served her Master in joy,

always seeking the Kingdom of God."

It was the gentle, retiring Mary of Bethany who, braving the presence of guests at a feast, "wrought a good work," by breaking her alabaster cruse and pouring out the costly spikenard upon our Savior. Troubled by criticism, she was nevertheless commended by our Lord. He said she had "done what she *could*." Is not this the measure of utmost service? Moreover, He directed that wheresoever the Gospel should be preached throughout the whole world this should be spoken of for a memorial of her. Why was the "incident" so important? In the message presented in our leading article, Dr. Deck calls attention to the fact that this anointing which Mary gave our Savior for His burial was timely. Some who afterward were eager to serve Him thus, went to the tomb but were too late. Mary saw her opportunity and fulfilled it. By sympathy and sacrifice, she entered in a measure into our Lord's sufferings. Here and now is *our* only opportunity to enter, in our measure, into the Lord's sufferings. Only while we are upon the earth can we partake in the service which shows Him the kind of love that counts most—the love that costs, the love that holds nothing too dear, the love which abandons itself to the affairs of the loved one, come what will!

If there is one place above another where "spikenard, very costly," gives out its richest perfume and bespeaks the utmost love of the giver, is it not in the foreign mission field? It would seem as if our Lord was thinking of missions, when He said, "Wheresoever this gospel shall be preached in the whole world, there shall also this (sacrificial anointing by Mary) be told." Who are able to tell it *throughout the world* but those who, loving their Master like Mary, break their own alabaster cruses of self-denying devotion to add one little bit, if it may be, to the aroma of His Name in the stifling atmosphere of the unbelieving world? Mary's "memorial" is a memorial of the missionary who, while telling of her act *throughout the world*, must repeat her action in the presence of a misunderstanding multitude that cannot account for the proclamation of a Man's death. While the disciples and others were enjoying intercourse with the living Master, she recognized the dying Savior. She proclaimed prophetically the death of our Lord which we now significantly show forth at His Supper. Martha had been waiting upon Him in material service; Mary had been waiting upon Him in a hearkening attitude. Martha's thoughts were upon His life and she ministered, lovingly we believe, to that end. Mary's thoughts were upon His death, more precious even than His life, and she ministered with a more understanding love than her sister. And so Mary's "memorial" which is to be proclaimed throughout the world is a message of His death—the death of the Son of God who loved us and gave Himself for us. And if, like Mary, we recognize in this sacrificial death His supreme gift to us, can we do less than die to self ourselves and give all that we have to Him? As Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world"



# How the CHINA INLAND MISSION came to be!

**M**ONTH by month this periodical tells of the work now being carried on in China. But do you know of the beginnings of the work—of the founder's God-given call to carry the Gospel into inland China—of the heroic pioneering in the inland provinces in the early days—of progress despite opposition, riots and attacks on life itself—of growing numbers of missionaries, stations and Chinese believers during half a century—and of the testimony of God's faithfulness which the entire history of this Mission presents?

## Here are books that tell the story

**THE LIFE OF HUDSON TAYLOR**—Volumes I and II—By Dr. and Mrs. Howard Taylor.—These two volumes of 562 and 640 pages respectively (1st) enter very fully into the preparation and leading of the founder with regard to the work of faith God called him into, and then (2nd) carry the reader into the organization and progress of the work, with intimate participation in the spiritual lessons which were learned by the way. The books have been of great personal blessing to many readers over and above their value as missionary literature. Volume I is entitled "Hudson Taylor in Early Years—The Growth of a Soul," its price in cloth, postpaid is \$2.25. Volume II is entitled "Hudson Taylor and the China Inland Mission—The Growth of a Work of God," its price in cloth, postpaid, is \$2.60.

**THE JUBILEE STORY OF THE CHINA INLAND MISSION**—By Marshall Broomhall, M.A.—As the Mission passed its half century in 1915 this story has been prepared as "a history by decades," each successive ten years being shown as a step in the work distinctly different from the other decades. The book has 386 pages and numerous illustrations. While concise, it is also comprehensive and interesting. In cloth the price is \$1.00. The Mission offices, however, having an over-supply of the book in stiff paper board binding offer this latter edition at 50 cents—a remarkable book bargain.

For 50 cents a copy of "The Jubilee Story of the China Inland Mission" will be sent to yourself or anyone you name

### CHINA INLAND MISSION

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## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, DECEMBER, 1921

PHILADELPHIA																						
GENERAL AND No.		Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.			Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.			
		17th	2512.	1,100	00	15th	2481.	50	00	2480.	10	00	2305.	5	00	10,00	2348.	5	00			
MISSIONARY PURPOSES		2433.	1	00	30th	2424.	50	00	2480.	65	00	2241.	16	00	2308.	2	50	2350.	5	00		
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No.	1st	Amt.	19th	2514.	5	00	2426.	30	00	2483.	15	00	2243.	350	00	2310.	5	00	2352.	10	00	
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EBENEZER

# CHINA'S MILLIONS

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JEHOVAH-JIREH

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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CONTENTS	PAGE
AIR CASTLES AND REALITIES— <i>By the late John Southey</i> .....	35
A FAITHFUL AND A FRUITFUL LIFE— <i>In memory of Mrs. G. Stott</i> .....	37
THE PRAYER NEEDS OF PAUL AND OTHER MISSIONARIES— <i>By Mr. H. A. Weller</i> .....	37
THE HEART OF A CHINESE COUNTRYWOMAN— <i>By Mrs. G. Cecil-Smith</i> .....	38
CHRIST MOST PRECIOUS OF ALL— <i>By Miss Jorgensen</i> .....	40
IN AND OUT THE OUTSTATIONS— <i>By Mrs. R. W. Porteous</i> .....	42

CONTENTS	PAGE
TROUBLE FOR THE TRIBESPEOPLE— <i>By Mr. Morris Slichter</i> .....	45
FAMINE NOT OVER— <i>By Mr. H. Becker</i> .....	45
OUR SHANGHAI LETTER— <i>By Mr. J. Stark</i> .....	45
SERIOUS DISTURBANCES IN SHENSI— <i>By Mr. Nordmo</i> .....	46
EDITORIAL NOTES— <i>F.F.H.</i> .....	47
PRAYER CALLS—PRAISE ECHOES.....	48
DONATIONS.....	48



BOYS IN THE YUANCHOW (HUNAN) "FAMINE SCHOOL" AS THEY WERE TAKEN IN FROM THE STREET ON DECEMBER 6TH, 1921  
SEE ARTICLE, "FAMINE NOT OVER," ON PAGE 45



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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Roger B. Whittlesey, Secretary-Treasurer

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Home and Offices

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Union Secretary

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70 Knickerbocker Building, Los Angeles, Cal.

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*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208-412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

MARCH, 1922

## Air Castles and Realities

From the last circular letter and New Year greeting from the late JOHN SOUTHEY, the Mission's Home Director for Australasia

IN a choice book, "Love Revealed," by the late George Bowen of India occurs the following suggestive passage, "Blessed is the man whose air castles are in the New Jerusalem"—a helpful word with which to begin a New Year. Looking back over the past we are amazed at the flight of time, New Year's days having followed one another with almost startling rapidity, and the older we get the more swiftly they seem to pass.

How full the past years have been of the Lord's mercies, and with what infinite wisdom and love has He mingled our cup! Though the trials were sharp at the time and even now may be heavy, yet which of them could we spare? There would be something lacking in the future glory were there one sorrow less, our Father being far too wise to think only of our present good. The age to come as well as the age that now is, is ever in His mind, and if a light affliction which is for a moment worketh for us a far more exceeding and eternal weight of glory, He is far too kind to spare us a few present tears. So we will close the old year and begin the new with a note of praise, "It is a good thing to give thanks unto Jehovah, and to sing praises unto Thy name, O Most High."

Building air castles is always a pleasant task as usually they are built according to our own notions of happiness. What wonderful castles we built as children as we thought of what then seemed the far distant future! Then when manhood and womanhood came, the castles were a little different to those of childhood, and we built happy homes, successful businesses, prosperous professions, political reputations, academic distinctions, or athletic fame,



JOHN SOUTHEY  
Called Home, January 6th, 1922

as the case might be. Probably they were all good and right and innocent in their way, but they mostly had one serious defect—they were built on earth, earthly joy and happiness being the chief thought. Earth is a poor foundation to build upon, for when storms arise and winds blow, our beautiful castles come tumbling about our ears. Even when to some extent they materialize, how often they do not bring with them all the happiness we anticipate. Carefully as we build them, we quite overlook the possibility of accidents which may come and disappoint us sorely.

Can God's dear children marvel at this? If in our air castles there is no room for Him, no thought of His service and glory, small wonder that He shakes them down. If His redeemed build for self only, it will come to them as it did to the Jews, "Ye have sown much and bring in little, ye eat, but ye have not enough, ye drink, but ye

are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much and, lo, it came to little; and when ye brought it home, I did blow upon it."

Our Father grudges us no true joys, but He would have us share them with Him as truly as our sorrows. It is a poor, poor pleasure if we have to put Him out of our thoughts before we can enjoy it. Far better a house of sorrow where He is, than a house of mirth where He is not. He was bidden to the humble wedding feast in Cana of Galilee and His presence cast no shadow upon the mirth, His bounty only increasing it. Later on, He went to the house of mourning when the loved brother, Lazarus, was



in the tomb. How comforting were His words to the sorrowing sisters, and how mighty the miracle! But He was no stranger there, rather a loved and honored guest at all times. Just this will He be in our homes if we will have Him. But He must be welcome at *all times* or He will not come at all, unless it be with the scourge of small cords—for as many as He loves He rebukes and chastens, telling them to be zealous and repent.

Let us adore Him for all His ways with us, thanking Him much that He will not let us settle on our lees in a world that knows Him not. "Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, *but we seek one to come.*"

"Blessed is the man whose air castles are in a the New Jerusalem." A vivid imagination, well under control, restrained by the Holy Spirit, and bounded by the Scriptures, has a real value, and is good when it leads us to enter as often as possible into the glories yet to be revealed. Said a very aged child of God, a singularly wise and well balanced man, "I often enter by the gates of pearl, and walk the golden streets." He anticipated with a bright imagination the joys that awaited him, and we too may build air castles there.

Without speculating on deep things, now hidden from our eyes, imagination may yet dwell on the many mansions where He is preparing a place for us. May we not picture in advance the wondrous joy of seeing Him face to face, and think longingly of the first glad look on Him who was bruised for our iniquities, whose visage was so marred more than any man, and His form more than the sons of men.

There will be the joy of meeting again those whom we knew and loved in the days of our pilgrimage, and the added joy of meeting the ten thousand times ten thousand whom we never knew on earth, the Apostles, Prophets, Martyrs, the many who trusted, loved and served Him, and suffered for Him in their day and generation, of whom the world was not worthy.

And what explanations there will be of many things that have perplexed us down here!—apparently unanswered prayers, and disappointed hopes. How often we have marvelled that this or that one has been removed in what appeared to be the prime of life and usefulness, when helpers were so few. We shall know even as we are known, and how we shall marvel then at our shortsightedness and unbelief!

Yes, safely may we build castles in the City that hath the foundations whose builder and maker is God, and build them as high as we may, we shall never be disappointed. Possibly the Queen of Sheba built many air castles on her way to the Court of Solomon, but when she saw it in its glory, there was no more spirit in her, and she could only say, "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and behold the half was not told me!"

The Lord has told us much, but the words of earth cannot describe the realities of Heaven—they only faintly indicate them. But these revela-

tions are so vast that there is ample room for castle building, and as faith grows, more and more will it give substance to the things hoped for.

"The Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ: if so be that we suffer with Him, that we may be also glorified together."

"*Heirs of God, joint heirs with Christ.*" How widely different is this to a vague idea of going to some unreal place called Heaven. If the words are wonderful, how much more will be their fulfilment, and the Lord never means less than He says. The Son was appointed by the Father heir of all things, and the mind cannot even contemplate what "all things" means—principalities and powers, thrones and dominions, all things in Heaven and in earth. Nowhere are angels spoken of as heirs but it is their joy to minister to the heirs of salvation, raised by grace to such a height.

"Dreams, idle dreams!" says the worldling. "Give us the things we can see and touch and handle, the solid realities of life. Let those who care for them have the shadows if they will. The present age is good enough for us." And so the unregenerate will toil and labor, compassing sea and land to get a little more of the yellow metal that they cannot take with them and that would be useless if they could.

A certain poor widow had two mites which make a farthing—not much of an investment in an earthly bank—but she put them into the Bank that will never break or fail, and all the gold in the world could not buy those two mites now. King Ahab built a throne of ivory, a costly piece of work. He did not take it with him, and to-day it would not buy him a drop of cold water.

Be it ours to weigh all things in the balances of the sanctuary, and to be rich towards God, rich in faith and love and good works.

OUR Lord God is like a printer, who setteth the the letters backwards; we see and feel well His setting, but we shall read the print yonder in the life to come.—*Luther.*

## A Faithful and a Fruitful Life

In memory of Mrs. GRACE STOTT of Wenchow

MRS. STOTT, as Miss Grace Ciggle, was among the earliest members of the China Inland Mission. As a young woman of twenty she offered to the Mission in the year of its inception and was greatly disappointed that on account of ill health she was unable to sail with the "Lammermuir party"—that band of sixteen missionaries whose four months' journey to China by sailing ship in 1866 has become historic in the Mission's annals. However, five years later, after a term of service for the Master in the slums of Glasgow, her native city, she was privileged to set sail for China, the last member of the China Inland Mission to voyage there in a sailing ship.

Arriving in China in 1870 she was shortly afterwards married to Mr. Stott whom she had met in





MRS. STOTT  
From a group taken in the garden  
of the China Inland Mission Home  
in Toronto about 1915

England three weeks before his departure to China. Mr. Stott had established a work in Wenchow, an important prefectural city of southern Chekiang, and this became Mrs. Stott's home and her sphere of service in China for nearly thirty years.

The work at Wenchow was well founded. The faithful labors of Mr. and Mrs. Stott and those who joined and followed them has borne much fruit. Wenchow as a centre of missionary work has seen exceptional extension, there being now over 160 preaching stations shepherded by only a handful of missionaries but with about fifty salaried preachers and more than 200 voluntary preachers, the present membership of the church there being over 3,600. The interesting story of the beginning

and growth of the work is told in Mrs. Stott's book "Twenty-six Years of Missionary Work in China" published in 1898.

Mr. Stott passed away during furlough in Scotland in 1887. After that Mrs. Stott returned to Wenchow but eventually had to relinquish active work upon the field. Although originally from Great Britain she closely identified herself with the work on the North American continent during her later years. In 1902 and for some ten years thereafter she gave herself to deputation work in the United States and Canada and was much used by the Lord in this service. Although returning to England for visits she came to view Canada as her home and was residing in Toronto at the time of her death.

She had many friends who vied with each other in ministry to her needs and comfort. At the last, but not the least among these, was Mrs. Charlotte Webb of Toronto, in whose sumptuous home during the last two years—years of increasing frailty and helplessness—she was given most loving care. Dr. and Mrs. Hogg who had been with Mrs. Stott in the work at Wenchow, arrived in Toronto on furlough some months before she passed away, and Mrs. Hogg, like a devoted daughter, was a constant visitor at her bedside. The earthly end, long expected, came on Tuesday, January 24th. At the funeral service held at the China Inland Mission Home on the following Thursday, a large number of people gathered. The service here was conducted by Dr. McTavish, and borne by members of the Mission as pall bearers, her earthly remains were laid at rest in the Mission's lot in Mount Pleasant

cemetery, Mr. Butland conducting the service at the grave.

There are important lessons to be learned through the lives of these servants of God who faced unknown conditions but fully anticipated hardships in their enlistment in His service in China half a century ago. Their feet trod down the roughness of many places into easier paths for those that follow. Dependence upon the Lord came through sheer faith—of His implanting—rather than from any confidence of experience which the Mission's history may now bequeath. Their lives were forged under the hammer of a strenuous discipline and being frequently put under fiery testings their souls acquired a temper and strength and tenacity which, like the qualities of the Damascus blade, seem hardly to be duplicated in present days. With judgment, firmness of purpose and loyal faith, this saint of God exemplified devoted service to Christ and to His Gospel through many years and she now rests from her labors while her works do follow her.

## The Prayer Needs of Paul and Other Missionaries

By Mr. HAROLD A. WELLER, Hwailu, Chihli

THE great lock gates of the Panama Canal are controlled by men at a distance. Without even the necessity of seeing the actual vessels in their care, they are able to pass them safely through, by opening or closing the gates of an exact model made to scale of the lock far beneath, and with which it is connected; each movement on the model and the rise and fall of the water within it having its counterpart in the actual canal.

In some such way, you in the home lands, unable to see us on the field, can help us immensely in our work if you will pray in accordance with a model of the missionary's needs which is clearly outlined in the word of God, as seen in the personal requests for prayer made by Paul on behalf of himself and his missionary work.

In Colossians 4:3,4, we find a twofold request for prayer. Paul says, Pray "for us, that God would open unto us a door of utterance, to speak the mystery of Christ."

It is necessary to be continually going forward lest through lack of advance we become inactive and our sphere of influence lessened. Pray then, for the constant opening of fresh doors and add to your petition Paul's second request, where he adds, Pray "that I may make it manifest, as I ought to speak."

When entering into a fresh sphere or meeting a man for the first time, it is the first impression given, whether by speech or action, which is of most importance, because it is the lasting one. In the manufacture of paper, the prepared material after passing through various processes, flows as a milk-like substance under a light cylinder and receives its first impression—but, the first impression then made is the most difficult to eradicate, for on that cylinder is the water mark.

A certain man in China was first attracted to the Gospel by noticing the persistence with which the missionary preached on a dry and dusty day



without even being offered a cup of tea by any of the crowd. It seemed to him that a man who would thus speak under such adverse circumstances must have a message of importance, so he drew near to listen, and then, for the first time, he heard the Gospel of the Lord Jesus. That favorable impression was used of God; and to-day that man is a deacon in the church.

In Romans 15:30,31, Paul also says: "Now I beseech you, brethren,...that ye strive together *with me* in your prayers to God *for me*; that I may be delivered from them that do not believe,...and that my service which I have may be accepted of the saints." We need your prayers to-day on our behalf that we may be delivered from the hands of evil men, for, in recent years, several missionaries have been kidnapped at different times. Also pray that the service which we have for the saints may be accepted by them.

Put yourselves, for a moment, in the position of the Chinese saints and realize how difficult it must sometimes be to have as your pastor one who, try as he will, always speaks with a strange accent, and is therefore a foreigner. And also remember that occasions sometimes arise when action has to be taken in church matters which may not at once be understood by the Chinese Christians.

In 2 Thessalonians 3:1, Paul says: "Brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." And notice in 1 Thessalonians 1:9, Paul says: "They themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven." If in every case of men who believed there was this whole-hearted turning to God and severance from idols, the Word of God would indeed have free course and be glorified. But, alas! there are times when one has to say as Paul said, "Many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Philippians 3:18).

Here also is the request repeated, that he might be "delivered from unreasonable and wicked men; for all men have not faith."

In Ephesians 6 we again find the great missionary requesting prayer on behalf of himself in a very touching manner, for after urging that there might be prayer and supplication for all saints, he adds (verse 29), "*And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel,...that therein I may speak boldly, as I ought to speak.*"

Paul is not generally regarded as a man who was fearful, and yet there evidently came times in his life when he felt the need of prayer on his behalf that he might not fail through lack of courage. And if Paul needed praying for, how much more do we missionaries of the present day need your prayers?

Will you then, as in the course of your reading you come across these various personal requests for prayer made by Paul, not merely regard them as so much church history; but as vital needs for every missionary of to-day, and as you read turn them into prayers on our behalf?

## The Heart of a Chinese Countrywoman

By Mrs. G. CECIL-SMITH

A SIMPLE old countrywoman—we will call her Mrs. Wang\*—takes the longest journey of her life and travels three days by sedan chair (a distance of sixty miles) to visit a married daughter in her city home. While there, she hears wonderful accounts of a lady missionary who has lately come to reside in the neighborhood, and finally plucks up enough courage to visit her and hear from her lips the one and only way to get to Heaven.

"What a lovely day!" the missionary had said to herself. "And now as this is the birthday of such a favorite idol as the Goddess of Mercy, I should think the women would be out in large numbers. I pray the Lord may lead some weary ones to step inside my little guest room and listen to the old, old story of Jesus and His love."

This was scarcely breathed before the high pitched voice of old Mrs. Wang was heard in the courtyard, and I stepped out into the doorway to welcome her.

"Oh! oh!" she screamed, stepping backward. "I've come alone and I really am very frightened. But I have been seeking the heavenly road and have come along to talk about it. You go inside and sit down and I will stand just on the door step; then I can run whenever I want to."

Very unwilling, I did as I was asked and refrained, for sometime, even from offering the customary cup of tea, fearing I should lose my hearer before I had got one bit of truth into her dark heart.

Having asked her name, where she came from, the number of her sons, her age, etc., we settled down to more serious talk. Gradually the poor frightened old creature drew nearer and occupied a chair just inside the door. On her arm hung a large wicker basket containing candles and incense for her idol. Soon she produced, for my benefit, some large paper idols which she intended pasting on her doors.

"You see I am a religious woman. There is no doubt that I am accumulating great merit and shall get to heaven when I die, for I have been a vegetarian for twenty-six years. I don't even drink tea out of anyone else's cup, in case it has come in contact with fat or lard."

"Ah!" I said, "That only concerns the body! What about your soul? Do you not think *that* is defiled by sin?"

"Sin? Oh no! I have *no* sin. I never harm anyone, neither do I steal nor set people's houses on fire. I do believe goodwill have a good reward."

"But, look here Mrs. Wang! Have you ever told a lie?"

\*Mrs. Wang may be called a composite character. All the things related did not happen to one woman (though they might easily have done so). However, every incident here told is known to have been true of some poor countrywoman's experience. This presentation of the struggle of a benighted soul was originally given before a missionary gathering by two workers from China (one taking the part of a missionary and the other that of a typical Chinese woman), endeavoring thus to make real to friends at home the difficulties there are in bringing one out of the darkness of heathenism into the light of Life.





(LEFT) WOMEN OF THE "OLD FOLKS' HOME" UNDER THE CARE OF MISS MARCHBANK AT KWEIKI, KIANGSI. (RIGHT) THE BIBLE-WOMAN AT YEN-CHOW, CHEKIANG, THE MOTHER OF EIGHTEEN CHILDREN, NINE OF WHOM SHE DROWNED BECAUSE THEY WERE GIRLS. SHE HERSELF WAS ON THE WAY TO COMMIT SUICIDE WHEN SHE WAS ATTRACTED BY SINGING AS SHE PASSED THE CHURCH, AND THIS LED TO HER CONVERSION

Photographs by Mr. Robert Powell

"Well, telling a lie is nothing! Everyone does that."

"Do you not curse your daughters?"

"Well, what of that?"

"Then again, you have not worshiped the one true God and in His place have worshiped men."

So we proceeded for sometime, until the old woman's confidence in her own merit was lost. Her eyes drooped. She forgot to be afraid and seemed wistful and longing. Suddenly she brightened up and a pleased smile spread over her face. Baring her left arm right up to the shoulder, she showed an ugly wound in the fleshy part of the forearm.

"Look at that!" she triumphantly exclaimed. "Have I not been filial? Would the God of thunder strike me dead with a scar such as that? When my old mother was dying, the priestess from the nearest temple told me to bite out as big a piece as I could with my own teeth. Ai-yah! How it hurt me! But I never said a word to anyone, nor even bound it up (though it was bad for months) but quietly cooked my own flesh and without anyone knowing it, gave it to my mother to eat. Alas! it did not make her well as I had supposed, but doubtless I got great merit. It's no good your saying I shall go to Hell, for I *can't* believe it."

"Besides all this," she continued, "I buy fish freshly caught for eating, and taking them away to a quiet stream slip them in so they live. Can you say that saving life will count for nothing?"

In quiet conversation again, I explained our own unworthiness and told her of the free gift of God which is eternal life. Apparently she began to realize that her own righteousness was as filthy rags and a deep despondency looked out from her eyes.

"Good, very good!" she sighed. "But it's not for me. I see I am *too* wicked. My sins are very great. What shall I do?"

No words of mine could lead her to trust.

Wiping away the tears which ran down her deeply lined old face, she said, "You don't know how black my sins are."

"How well I remember my first dear little baby. I was but sixteen, and how I longed to take it in my arms and love it. But my husband's people intervened saying, 'It is only a girl. We will bring a basin of water and you will know what to do.'"

"I dared not disobey, so I took the wee soft thing by the back of the neck and held the head under water. A few struggles, a gasp or two, a few bubbles and my baby moved no more. They threw it on to the street and the dogs or hawks soon took it away."

"A year passed, during which time I worked like a slave for my mother-in-law. Then, I had hope again, and longed for a boy who might live. But alas! there was another girl, and having been obedient the first time what reason was there that I should disobey the next?"

"So it came to pass, that my own hands destroyed the second girl—and the third! And now you tell me of a holy God and bid me draw nigh and trust Him. How can I dare, when I know all the hidden things of which you could never even begin to guess?"

So I led the old woman on step by step. A hope sprang up in my heart as I was teaching her how to pray, that perhaps this might be one of the exceptional cases where in one interview a soul is brought out of darkness into Light.

She had drawn near and clasped my hand. She smiled into my face; she felt in her basket and finding a fine carrot, carefully polished it on the sleeve of her dress and handed it to me to eat, while producing a similar one for herself she proceeded to make her lunch. Politeness and regard for the poor old creature enabled me to enjoy several bites. Then,



with a feeling growing that we had got near to each other, our talk went on.

At last she rose to go. But the last part of the interview stabbed me to the heart!

"Now," she said, "since you love me so, and have taught me of God's love, which I *do* believe, you will soon come and visit me. In my village there are hundreds of women and girls just as dark as I was, and they would like to hear of this wonderful Savior. How soon can you come?"

"What!" I thought, "shall I say the truth and tell her I can never come? It would take three whole days to reach her place and the same to return. How long could I remain when I reached there? Should I give up my Sunday services at home and leave the score or more of sheep, while I go after one?"

I look away from her longing eyes and answer, "I fear I cannot come."

"Oh dear! I did believe you loved us and longed for us to be saved. Now, you say you can't come. Well then, if you can't come yourself, you will send someone else, won't you?"

"I live alone," was my regretful answer, "I have no one else to send."

"But if Jesus told them to go into all the world, why don't they go?"

Ah, why? Why don't they go?

At last her unwilling feet have passed the door step and I turn back to my little guest room and pray the Lord of the harvest to send the laborers.

But hark! I hear the old woman coming back. She thrusts her head into the door to say, "Oh dear, I am so silly! I have never learned anything, and I forget so soon. Who was it you told me to pray to? I quite forget His name."

"Oh, yes! Jesus. Jesus, our Savior. Jesus! But I've only heard once. Can I be saved with only hearing once?"

"Tell me! Can I be saved with only hearing once?"

Dear reader, will you answer this question? I can't. "Can such as she be saved with only hearing once?"

Will you not help to send or take the light to those who sit in darkness and in the shadow of death?

"Father, why is it that these millions roam  
And I with Thee, so glad, at rest, at Home?

Is it enough to keep the door ajar,  
In hope that some may see the gleam afar  
And guess that that is Home and urge their way  
To reach it, haply, somehow, and some day?  
May I not go and lend them of my light?

May not the brother-love Thy love portray,  
And news of Home make Home less far away?"

—Rev. R. Wright Hay.

## Christ Most Precious of All

By Miss A. S. M. R. JORGENSEN, Kūwo, Shansi

NEARLY thirty years ago there lived in the prefecture of Tsincheofu in the province of Shantung a family by the name of Cheo. Several of its members had been won to Christianity through the Presbyterian Mission working in that district. Two sons and three daughters were born to Mr. Cheo and his wife, and these enjoyed the advantage of being educated in mission schools, the little girls attending the village school, which was superintended by missionary ladies.

When the eldest girl was fourteen years old her father, then in the employ of one of the missionaries, said, "How would you like to go to Chefoo and learn English?"

The little girl thought that would be great fun, and so preparations were made for the long journey, and in due time our young friend became a scholar in Chefoo and was taught English and other subjects by a kind lady, the wife of one of the missionaries of the Presbyterian Board. Here she remained for two years, and though at first she felt a little homesick, she soon became very attached to her teacher and interested in this new life.

Although what little English she learned has been forgotten, yet she saw and heard many things which remain with her even to this day. The little girl became a true Christian. The love for the Lord, which the Holy Spirit shed abroad in her heart, was destined to glorify the Master not only during those happy days at Chefoo, but also later on through many long years of suffering, when nothing but a living faith in a living God could keep her from sinking into utter despair.

In 1898 Mr. Cheo paid a visit to Shansi, where

some friends of the family had already immigrated. Evidently pleased with the prospects of that part of the country, he decided to move there. Soon after his return home a big cart was bought and a driver was hired; and then Mr. Cheo and his wife (leaving the two sons to come on later) started out with their three daughters, on the weary two months' journey through the provinces of Chihli and Honan entering Shansi from the South.

They made this journey in the spring, arriving at last at a village ten miles from Kūwo, where their old friends, who also were Christians, entertained them until they were able to settle in a home of their own.

Mr. and Mrs. Kay, the C. I. M. missionaries at Kūwo (afterward killed by the Boxers) soon became acquainted with the family, and gladly engaged the eldest daughter as teacher in the girls' school, in which position she remained for nearly two years.

During the troubles of 1900, the girls' school of course having been closed, Miss Cheo was in her own home, and not knowing where to flee to, remained there. Although not actually hurt by the Boxers, the strain of those anxious days no doubt told on her, physically, so that she became very ill. The father having to be away from home for awhile, had left everything in the hands of the eldest son, who was not converted, and he being anxious to get his sister married, engaged her to a heathen man by the name of Chiang, carrying this out while she was so delirious, that she was unable to recognize even her own near relatives.

She was married as soon as she had recovered from her illness, and was now forced to submit to



having her feet bound. This had never been done when she was a child, and now that she was twenty years old, was much more difficult. Who can describe or even imagine the excruciating pain this meant to her as with tortured, bleeding feet she had to perform her duties in the house, at the same time being jeered at because, in spite of broken bones and distorted muscles, her feet could never be reduced quite to the size they desired.

Yet those were not the only sufferings she had to endure. Her Bible and hymn book, and in fact any other books she possessed, were burned; and if any book or paper of any sort happened to be lying about, and she took it up to look at the characters she was made to suffer for it, "because," they said, "she was proud and stuck up, imagining herself superior to them, who were illiterates."

Of her six sons and two daughters only three boys have survived. Once she lost two boys within a week, a baby and a boy between three and four years of age. It was the rainy season and she with her husband and children were sleeping in a tiny little room, the roof of which leaked in several places, so that it was impossible to keep even their bedding dry. She meekly implored her mother-in-law, for the children's sake, to let them sleep in the larger room at least for a few days until the rain stopped. But the answer to all her pleadings was, "You want to sleep in the big room before your time for it has come!" The mother-in-law was so enraged over this that she cursed her and even burned incense to the idols, praying to them to make her daughter-in-law die. Once a neighbor said, "Why don't you jump down the well and put an end to your miserable existence?" Her answer, was "I cannot do that because I am a Christian."

The missionaries ceased to visit her, because they heard that every time they did so, she was made to suffer for it afterwards. Many a time she was beaten so that her body was sore for a whole month.

Once, while still working in the courtyard after the rest of the family had retired, she noticed that her husband had beside him on the kang a long iron with which he evidently intended to beat her. Waiting until he was sound asleep, she went in and hid it by pushing it through the fire place into the kang. So she escaped the beating that time. Two or three days later, her husband asked what she had done with it. She got it out and gave it to him, at the same time mildly rebuking him for intending to beat her with such a heavy thing which would no doubt have broken her bones. He only laughed at her remark. But the neighbor from whom he had borrowed it, on hearing for what purpose it had been intended, exclaimed, "I never knew or I should certainly not have let him have it. I thought he wanted it for going out in the evening for some business!"

Did she try to find a quiet corner where to pray a few minutes, they would punish her by locking her out, while her baby might be screaming inside the room for hours.

Added to all, there was the anxiety that her children were growing up in a heathen home like this, yet—"The Lord hath heard the voice of my weeping" (Psalm 6: 9). Her only hope was for the life

beyond the grave. Still God had some good things in store for her even in this life, though she knew it not.

Not a cash or a yard of material was ever given her wherewith to provide clothing for herself and her children, though all her time and strength was spent in sewing for the whole family. Her own father had to let her have the bare necessities of life. What would have happened, had he been too poor to do so?

The old woman's cruelty came at last to be too much even to her own son, who indeed was not too softhearted himself! He left the home and went with his wife and family to live in a little house which her father bought for her, so as to get her away from the mother-in-law. She got away under pretence of visiting her mother, and never returned till after the death of her mother-in-law.

Her suffering became lighter, yet she was not to be envied. Still no books were allowed, she was cut off from any intercourse with Christians and her husband was harsh and often cruel. Besides, they were very poor. Her father had given her twenty acres of very poor land, but the proceeds were by no means sufficient for their needs.

A ray of light in her darkness was, when her eldest boy was allowed to come to the Mission school, and on returning to his home for the holidays, knelt down and prayed every night and morning, although laughed at by his father and others. Often the mother and boy together, unknown to others would steal away to some quiet spot and together pour out their hearts before God.

How bitterly the boy wept, when after less than two years at school, his father came to take him away. Being ill himself, he needed the boy's help at home, and the poor boy felt he had no hope of ever returning.

A few years ago Mr. Chiang died. On his dying bed he said to his wife, "All these years you have been with me, you have never had one happy day!" He asked her to pray for him, and she believes he died trusting in the Lord.

In the autumn of 1919 Mrs. Chiang came to a conference at Küwo. No wonder she shed tears of joy. It was the first time in twenty years she had the privilege of gathering with the Lord's people for worship!

A year or two ago the shortage of workers in this district was more keenly felt than ever and it was laid on our hearts to pray definitely that the Lord would provide another bible-woman. As we prayed we were reminded of Mrs. Chiang. Was she the one the Lord was providing to help in the work? The matter was talked over and prayed about, and finally she was asked if she would be willing to come. As she had to earn something to provide for herself and her family she was intending to teach a village school, but gladly gave that up and came to us with her three boys of whom the youngest was but five months old when his father died. The two older boys are now boarders in the Mission school.

The eldest boy has, after his father's death, quite realized his responsibility as the head of the family. In view of soon finishing his course here he said to his mother, "I will not be able to go on reading. I must go home and work so as to help my younger



brother to get an education. I hope he will be able to take the course at Hungtung though I cannot."

Mrs. Chiang is now a great help in the work and we shall never forget how, for months after she came here, she never prayed without thanking the Lord with tears in her eyes, for setting her free from a life of bondage and suffering and bringing her here to have fellowship with God's people and a share in His work.

Her father-in-law and brother-in-law are still living in the old home. Wishing for Christ's sake to fulfil every duty towards them, she goes to stay there with her children during the holidays, to make their clothes, etc. She was wondering what her

second boy, who had now been to school, would do when it came to the time for worshipping the idols and the ancestors. The eldest boy had already for several years refused to do this and the family had even stopped asking him. But she was not so sure about the second boy. She just waited, saying nothing to the boy about it.

Presently the uncle called, "My boy, come here and do your duty!" The little nine year old fellow answered boldly, "I am not going to worship those dead things. They are not gods at all."

Later on he said, "Mother, I have heard we should overcome the devil. To-day I refused to worship idols; was that overcoming the devil?"

## In and Out the Outstations

By Mrs. ROBERT W. PORTEOUS, Yüanchow, Kiangsi

MR. PORTEOUS started five days before me, as I had to wait until Miss Twizell came down from P'inghsiang to take charge here in our absence. He went to Kinshuei and then to Chutan, thirty miles northwest from here, spending the day in the latter place and being encouraged by seeing that three of the leaders who had not been on speaking terms were now good friends again. A young Christian wife and mother had just died. My husband conducted the funeral service. The sorrowing husband told how his wife, who had suffered for several weeks, had been daily asking the Lord Jesus to come and take her home.

From Chutan Mr. Porteous went to Huangmao, a large market town about eight miles further north where two Christian merchants live and have been seeking in a quiet way to make known the Gospel. But now Biola Band No. 6 (supported through the Bible Institute of Los Angeles) has been working there for two months, with very blessed results.

From there he went nearly twelve miles southwest where there is a little chapel on a pretty wooded hill, and a few hearty believers, simple farmer folk, meet for worship.

The next day my husband walked about thirteen miles over the hills in a southeasterly direction to P'antien. This is where I joined him. It is just a little less than twenty-seven miles from Yüanchow, so I was up before dawn, in order not to be belated. For the same reason I walked a good part of the way so that my chair-bearers would not need to rest so often and so long. I reached there before sunset, and found Mr. "River's" shop full of Christians and inquirers who, hearing that their pastor was there, had come together for the meeting although it was Tuesday and not the usual mid-week meeting day. Some had come ten miles over the mountains. My husband was at the other end of the room holding forth the Word of Life.

Mr. "River," the leader of the little church there, is a voluntary helper who supports himself and his family by keeping a "drug store." On the right side of the meeting room is a counter behind which there is a shelf, and on this are some jars and a few bottles. From that side there is a tiny room, about six feet square, in which there is only a bed and a pan of coals. This room was given us to occupy. It was a very cold day so we were glad of the fire,

though the smoke was almost choking us.

A "drugstore" brings to your mind a clean store, with glass cases filled and covered with nice things, useful and ornamental, and clean shelves filled with bottles. The only right Mr. "River's" place has to the name is that drugs are concocted and sold there. You see lying about heaps of dried herbs, or weeds snake skins and roots, which will be chopped up and crushed. Some one comes in with a long prescription and Brother "River" gets out his scales—none too dainty—and weighs out some of the weeds, with a bit from another kind of herb, and adds a few roots and various other things. These are put into coarse straw paper, and the purchaser goes home with several bulky bundles, boils the things all together and gives the concoction to the patient. If he is not better at once another doctor is tried. Strange to say patients *sometimes* get well in spite of the doctors!

Mrs. "River" has been very indifferent on former visits, but was ever so friendly this time. We are hoping that she and some other women who were there will believe in Jesus. A niece of the family is in our school. She has just come home for the winter vacation and we hope she may help her aunt, as she professed to believe in Jesus last spring. She is such a dear, sweet-tempered girl. Please pray for the "River" family and the church at P'antien.

The next day we walked nearly six miles east to Kinshuei where dear old Mr. Hsia, the blind voluntary worker, gave us a hearty welcome. Eighteen or twenty Christian women gathered and I had a meeting for them and some nice chats with them. While this was going on, Mr. Porteous and some representatives of the church examined fourteen candidates for baptism and accepted seven. Four had been accepted on another occasion. In the evening Mr. Porteous preached with much liberty to a chapel full of Christians and inquirers and a few others.

The next morning we arose before daylight to get ready for another twenty-seven mile journey northeast to Wantsai. Mr. Hsia got up and boiled a kettle of water so we made some tea. We had our breakfast about three miles from there at a wayside inn—some sweet potatoes boiled with ricegruel. You have no idea how nice it tasted out of those coarse bowls, eaten with chopsticks, on "that cold and frosty morning!" We had never been over





A RIVER SCENE IN KIANGSI  
 Photograph by Mr. Robert Powell

this road before, so Mr. Porteous used every opportunity to distribute tracts and tell about the Savior. It was a very quiet road, but oh! so beautiful, making us exclaim again and again, "Oh, how lovely." We reached Wantsai at dusk and were warmly welcomed by Miss Rugg and the dear folk there. We spent two nights there and held some meetings. Several of the Christian women came and stayed all day with their babies and boys and girls making our place lively.

On Saturday morning we arose early as we had nearly twenty-four miles to go southeast to Jangchiao. Our chairs were ordered early, and we had our breakfast in good time, hoping to make an early start. Two chairmen came in and plumped their chair down in the hall and then went off to have their breakfast and opium. That looked hopeful; but our hopes sank lower and lower as the time sped on. We got someone to go and hurry the men up several times, and the message brought back was always, "Just coming." At last they came, and we beamed on them; but, alas! a dark sooty, loud-voiced woman came behind. We could not quite make out what was the trouble, but she managed to get the men away. They did not come back until half past ten, but we got started at last.

Jangchiao is a new place, where I had never been before. A Christian farmer named Feng has been witnessing for Christ in that vicinity for over a year, selling books and tracts, and often going up into the mountains to pray—he said he noticed Jesus did that. Now there are two members and about twenty real inquirers, and some others who attend the meetings more or less regularly. They have been meeting in a room which they rented in an inn. But some men started a gambling den in the same building, so the Christians and inquirers joined together and rented a room with a loft over it, and made a table and some benches. Mr. Porteous had been there twice while they were in the inn, but he did not know where the new place was. We were belated on the road, and had to walk one and a half miles in the dark and rain, inquiring, wherever we saw a light on the street, for the "Jesus Hall" and every time were told it was further on. At last we found the place, and the folk waiting for us, but we had to wait in the cold and rain while the dear old things sang the doxology to welcome us!

They brought us up a rickety ladder to the loft, where the only furniture consisted of one bench and a heap of straw in a corner with a straw mat on it. But the room was swept clean and we were so thankful for a place to ourselves. The people are poor and could not offer us much luxury; but but they gave what we valued more—a warm-hearted greeting and real attention to and acceptance of the Word which we sought to pass on to them.

Well, we soon got our thick wadded quilt and warm blankets piled on the bed in the corner. They brought us a kettle of boiling water and we made our tea and got some biscuits out. We sat on our bed and used our tin box for a table, and exclaimed with thankful hearts, "How nice," and we meant it. After that we were invited down to a meal of steaming rice, greens, pork and potatoes.

Then came the meeting. It was a real pleasure to see how much some of them seemed to relish the Word of God preached to them. One dear old man seemed so interested as Mr. Porteous was preaching. He was nodding and beaming as one point after another was made clear to him. A young relative of his, who is a baptized member, thought this was out of order and walked up and shook his arm and frowned at him. After that he tried to get a proper wooden expression on his face, but I was delighted to see he did not succeed. His eyes would beam, and his lips refused to keep the smile in! It was a real thing with him. He and three other men were examined and accepted for baptism. We hope that these and others who are ready may be baptized at our men's gathering. Please pray for Mr. Feng, Jangchiao and the believers there.

On Monday we went back about twelve miles northwest to Meit'ang. A Christian man and his wife live in an ancestral hall where my husband held a meeting. There are a number of inquirers around there who came to the meetings. Of their own accord they subscribed some money to build a place in which to worship.

From Meit'ang we went twenty miles south to Luts'uen from which place we returned home. Please pray for Luts'uen. The Christian men there are getting very careless about attending the services, though the women come out well. One of the leading men is under suspicion of being mixed up in selling opium.

Near a village which we passed on the way to Luts'uen we heard a woman wailing. She was sitting near a heap on the ground, rocking her body to and fro and wailing, "Oh, my precious boy!" The heap was covered with a bamboo mat; but as we drew nearer we saw that the heap was too wide for only one body; and we found that there had been three killed in a clan fight three days before—one the son of the poor woman. At the next village, the home of the other clan, two had been killed.

(From Miss N. E. Gemmell.) Mr. and Mrs. Porteous have just returned from a visit to the northern outstations and report a splendid time. At one place there was a market and hundreds of people were there. These begged them to stay and preach to them but they did not have time then. The people pressed around them so that they had to hurry down a side street to get away. When Mr.



and Mrs. Porteous were some distance down they heard a yelling behind them, and looking around saw some people running after them with sticks, and shouting at them. When asked what they wanted, they said they had been delegated to *make* Mr. and Mrs. Porteous come back and preach to them in a temple! But our friends could only promise to go to that place again.

## Trouble for the Tribespeople

From a letter by Mr. MORRIS SLICHTER, Anshun, Kweichow

THE last few days have been busy ones and rather anxious ones, too.

Two Miao evangelists went up to the Shuicheng district for some special meetings. Just the other day messengers came from that direction bringing the news that the two men reached the outstation safely and the meetings had been held. On the day after, which was a Monday, they started out for Anshun, going the first stage to the home of a church member about a day's journey. They went there, it seems, to talk over some matter in connection with the church.

At midnight, after all had retired, some men came to the house, broke in the door, calling out that they were after Mr. Li, the man who lived there, and that they were going to kill him.

As these houses are built with only one door, there was no means of escape for those inside. However some of the men who accompanied the evangelists offered resistance and drove the would-be murderers back for a time. But as the defenders had no weapons of any account, the robbers in a further attack succeeded in getting in. They began slashing about with knives and axes and wounded everyone with whom they came in contact. However, they seem to have made up their minds to kill the two evangelists, whom they did not leave off beating till they pretended they were dead. Then, after taking everything in the house that they could lay their hands on, including the very clothes the evangelists were wearing, the robbers departed. The only things they left were the horses that the two men had been riding. The fact of their leaving these seems to show that these men were out more for doing injury than for robbing.

The evangelists were so badly injured that they were unable to ride their horses the next morning and had to be carried to the nearest outstation, having borrowed clothes from whom they could.

As soon as the messengers arrived here with the news we notified the evangelists' friends, collecting some clothes together and medicines for their wounds and also sufficient money for their traveling expenses for three days' journey back to Anshun. The next difficulty was to find men to take these things to them. The messengers who came down said they would not dare to go back with these clothes and money for fear of being robbed on the way. They had met the robbers on the way down, but, as they had nothing on their persons worth taking, the robbers let them pass. We finally got two men from here to go, and they decided to take a small road so as to avoid robbers. We hope they have gone through safely.

We had no sooner got these men off than along came two more messengers from the very outstation where the above mentioned meetings were held. These men brought a letter to say that there were rumors in the district that the Chinese authorities were going to kill all the tribespeople.

Some months ago a Miao arose in a district not far from there who claimed that he was some great man, and began setting himself up as a religious leader and circulating heathen religious literature. He got a good number of the Miao to believe that later on he would be their king. So they readily gave in their names as his followers and subscribed money to the cause. When this man had gathered together sufficient money, he built a fine house on the top of a noted mountain of the district. He also made the people believe that by some supernatural power he was able to supply them food. This kind of thing of course just appealed to these superstitious Miao, and he soon got a large number of followers.

The next thing he did was to supply these people with old-fashioned weapons, rusty spears, swords and wooden clubs, and out they went, robbing all the wealthy Chinese in the countryside. They grew bolder still and finally attacked the Chinese city of Langtai, which is just three days from here. Chinese soldiers came out and fought against them, but these Miao, being in such large numbers, finally managed to do considerable damage to the city by setting fire to the houses. Word was sent to Anshun for help and soldiers went to the relief. They were well armed with rifles of course and so soon killed or scattered a large number of these Miao. They also took some prisoners and fourteen of these were executed outside the city here last Saturday afternoon. It is truly sad to see how these people have been deceived; among those executed here was an old man of over seventy years of age.

This accounts for the rumor I mentioned above, and I believe there is real cause for fear, too, because if this kind of thing goes much further, and soldiers are sent about the country to put down these rebels, it will certainly go pretty hard with all the tribespeople, as many of the innocent will have to suffer with the guilty.

We have just sent a letter up to that district, in which we tried to comfort the people, exhorting them not to fear but to put their trust in the Lord and keep themselves separate from all those who have anything to do with this rebellion, for some of the Miao came to me and asked if this might not be the Lord Jesus Christ's second coming. That was of course before this fighting had taken place.

## Famine Not Over

By Mr. H. BECKER, writing from Yüanchow, Hunan

WE have been reading in (September) "China's Millions", the article, "Now the Famine is Over." It would have been put better had it been "The North China Famine is Over." We have been in the midst of famine here since June 1921. But you did not know it.

Last year there was a bad harvest owing to flood and drought, and many soldiers and robbers. In



June of 1921 the famine began and in August many died of starvation. I have seen many dead in the streets. This year the drought lasted for months and in many parts of this district there was no harvest at all. Other parts had from ten to twenty per cent of the normal. In September and October things were a little better, though the price of rice was still four times normal quotations.

In November we felt the pinch of famine again.

Many Christians had not enough to live on and were not able to support their families. We received over a thousand dollars from Shanghai and were glad to help at least the Christians and the worst cases.

Every gift brings such encouragement, for since the last fortnight we have been coming more and more in personal contact with desperate cases. We have already helped many thousands but every month will, of course, increase the distress. A few days ago a man threw his boy into the river and another man tried to poison his daughter but was prevented and the girl was brought to us. Most of the infants are now being killed, irrespective of their being boys or girls. Some are put at our gate over night, others are brought to us.

Many boys and girls are crying in the streets for food. We have decided to take the worst cases in and have prepared a house for them. I am enclosing a photograph (on the cover page) of some boys as we received them, and another photograph (on this



BOYS IN THE YUANCHOW (HUNAN) "FAMINE SCHOOL" AFTER THEY HAD BEEN WASHED AND GIVEN PROPER CLOTHES COMPARE WITH COVER ILLUSTRATION. MR. BECKER STANDS AT THE RIGHT

page) as they are now. We have in all twenty-one. More than thirty had to be refused as we had not funds enough in hand. We are working in a district of one million inhabitants, including five cities. Many are leaving the district, while robbers and beggars are increasing.

We are now also preparing a house for nursing mothers and a working school for poor women. Everything is limited, of course, by funds. The worst is still to come. This famine will undoubtedly go on till August of next year (1922), and to meet the situation we need large supplies of grain and beans. But we have here no railways or waterways and everything has to be brought overland. The river is so infested with robbers that since July no boats have been coming to Yüanchow from Hankow or other places.

Please pray for us amidst the terrible strain, hardships and dangers of the relief work. Hearts are everywhere open for the Gospel.

## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on January 4th, 1922

### *Unrest Throughout China.*

THERE is evidence of improvement in the political situation in Szechwan; but the differences which have so long divided the North and South have not yet been adjusted, and throughout the provinces generally there is much unrest and no sense of security.

On the one hand Mr. C. B. Hannah writing from Kweifu, Szechwan, on September 6th, says: "You will be glad to hear that matters are distinctly improving politically. Delegates from (General) Wu Pei-fu are now discussing terms of peace at Chungking and instructions have been received here to cease hostilities. Junks are again on the move, and business is improving. Many military men come about us and we have plenty of opportunities for preaching."

On the other hand, Mr. G. F. Andrew, who has wound up the work of the International Earthquake Relief Committee in Kansu for this year at least, writing under date of November 30th, from Pingliang, on his way to the coast, says: "Shortly after my arrival here I had word from the Defence Commissioner that fighting has broken out at Pinchow, Shensi, and that it will be necessary for me to remain here for several days."

In a letter from Mr. G. F. Easton, written from Hangchongfu, Shensi, and dated December 13th, received this morning, he says: "This district is in a turmoil just now and a crisis is daily expected. The Northern troops are on the road to this place and Ch'engshufan, the mutinied Defence Commissioner and the Taoyan have combined to resist their approach and have declared their intention of es-

tablishing independence in the province—connected with the South, however. Men are being pressed into service and the people are being robbed of food and money on an immense scale. The usual boxes and bundles are coming in and applications for refuge are being received. The Northerners are steadily driving the rabble back and a week's fighting has brought them three stages nearer this city. A rush of defeated men is expected. They will be sure to loot the city. The leaders have already taken away an immense amount of silver and have removed their women folk. Soldiers are coming up from Szechwan to assist the "Independents" but they evidently do not intend to run risks. When the Northerners once reach us I think things will quiet down and the people will get relief from the cruelties they are suffering. We have



a party of preachers out and Fred (Easton) has to-day gone to Huankuanlin, where he hopes to baptize a few men."

Then from Chowchih, in the same province (Shensi), Mr. C. H. Stevens writes under date of December 12th: "Since my last letter to you a day or two ago we have received such serious news regarding the condition of things in Fengsiang that we feel we must postpone our furlough. It seems the leader of the insurgents in Fengsiang is now accusing the Christians of divulging news of their doings to the Sinan authorities. This is quite untrue, but it may be a precursor of serious trouble for the Christians which may be one of the ways of spiting the Governor for having Ko Chien killed. Although we cannot return to the station to give them help, still our presence in the near vicinity means so much to them that we feel we cannot leave while their lives are in jeopardy."

Then in the provinces of Hunan and Yunnan, not to speak of other parts of the country, brigandage is prevalent. Sinning and Tsingchow have both been attacked by robbers. In the former city many houses, including schools and ancestral halls were set on fire and the premises occupied by our associate workers, Mr. and Mrs. C. Gugel, in the suburb, were destroyed, though it is thought unintentionally. The total damage done in the city is estimated at from two to three million Mexican dollars. In the latter city, some of the shops were plundered and the magistrate, two higher military officials and two civilians were killed. A letter received from Mr. H. Becker, written from Yuanchow in the same province, on December 20th, mentions that robbers were attacking places near the city, killing the people and burning their property. One of his preaching places had been destroyed by fire and many of the Christians had lost their all.

From the province of Yunnan, Mr. G. E. Meltcalf, under date of November 18th wrote: "The Chinese authorities seem powerless to deal with the bands of brigands which seem to get worse rather than better, robbing within seven miles of Yunnanfu itself. Consequently, the prospect of settling down to our work on the hills does not seem very bright at present."

*The Mission's Numerical Gains and Losses.* During the year we had the pleasure of welcoming thirteen probationers from Great Britain, fourteen from North America and four from Australasia, while in China five probationers were accepted and two former members were re-admitted to the fellowship of the Mission making forty-one in all. In addition to this, thirty-one new Associate workers arrived from Sweden, Norway, Germany and the United States of America. Thus, 72 names were added to our list. Against this, however, we lost by death eight members and seven associates, while twelve members and two associates retired from the work on the field for health, and family, or other reasons. The total number of missionaries on our list on December 31st, would, therefore, have been 1,150 but for the decision recently reached to include in our returns in future only effective workers. Eighty missionaries—57 members and

23 associates—now either on the list as "Detained at Home" or "On Furlough," but whose return to China is being indefinitely postponed, having been transferred to a new list as "Workers who have retired from active service in China," the total stood at 1,073, as compared with 1,110 at the end of 1920.

The number of centres now occupied by the Mission is 247, ten new places having been recognized as central stations and two former stations being now worked as outstations, while four vacant stations have been removed from the list as there does not seem to be any early prospect of our being in a position to occupy them.

*Progress and Blessing.* While there are in a number of our stations real difficulties and causes of disappointment in the church, calling for prayer that wisdom and patience may be given in dealing with them, many letters received since my return to China at the end of October give cheering indications of progress and blessing in almost every branch of the work. Many of the Christians are showing desire for a deeper spiritual life and the opportunities of preaching the Gospel seem to be almost unlimited. The general impression created on my mind by the reading of the reports received is that the outlook is full of promise.

Mr. H. S. Conway, writing from Shekichen, Honan, on November 21st, says: "Never have we been more encouraged by the evident working of God than we have been this year. Truly real progress has been made and the beginning of great things is apparent to all. The fact that we have baptized eight Government School teachers, five of whom are now teaching in our schools, speaks for itself."

From Yencheng, in the same province, Mr. C. N. Lack, in reporting the baptism of forty men and sixteen women writes: "Our annual conference, from November 11th to 13th, was well attended. As many as eight hundred were present at some of the meetings. We were very conscious of a spirit of unity and a keen desire to hear the Word of God. There would have been more women ready for baptism but through loss of workers they did not get the teaching in the outstations that they should have had."

Mr. R. W. Porteous, writing from Yuanchow, Kiangsi, on December 2nd, says: "Yesterday Mrs. Porteous and I returned from a two week's visit to eastern, northern and northwestern centres. Our mission included the opening service of a large, new chapel, with adjoining guest room, etc., at Taichio. The buildings are beautifully situated on a hill just outside the busy market town. We had crowded services each day and all day. At the closing service in the temple over a thousand heard

the Gospel, illustrated with lantern slides and accompanied by Gospel songs. Numbers of Christians and inquirers from nine of the neighboring outstations came in for these meetings. Thirty-three men and seven women were accepted and baptized. If my head were not so tired I could give you some idea of the glorious opportunities we had on this last journey and some of the ringing testimonies of those who made public confession of their faith in Christ."

Mr. A. E. Nelson, writing of special meetings held at Lungchow, Snensi, from November 16th to 21st, says: "We have never before witnessed such crowds at our meetings. The chapel was full and a large number had to be seated in the yard. God blessed the Word preached, and forty-six hearers decided for Christ. Many of these were soldiers. We also had a baptismal service when forty-five were baptized and received into the church. The majority of those baptized are natives of the place so the church has some hope for the future."

From Shansi, Miss Mildred Cable writes: "I have just returned from a visit to Kiangchow, where with two of my teachers I conducted a mission for women. It is most encouraging to see the footing which Mrs. Gillies has gained in that city among the women. Large numbers came daily by invitation and listened most attentively." Miss Cable adds: "We are inviting Government School women teachers to our home in Hwochow for a week during the new year holidays. Many are Christians and many are not. We hope thus to touch these lives who influence so many children. Our staff teachers are coming with them in order to do all in their power to tell them of the Gospel story and seek to win them."

Mr. W. T. Herbert, writing from Hsiao-ken, western Szechwan, says: "These days are very full for me, and I have little time for writing. I should like, however, to say that the Lord's work is prospering greatly. Interest is springing up in new centres all the time. We have more than twenty places where interest is manifest. At least 1,000 people are anxious to know the Gospel. The work is certainly of the Lord."

*Need of Workers.* From Paoning in eastern Szechwan, Bishop Cassels, in referring to his disappointment at the delay in the return of workers from furlough, writes: "I am bound to mention some of the difficulties with which we are face to face. Some of us were calculating yesterday that we have lost seventeen workers from this district during the past few years, through retirement or death or transference. Kwangan is shut up, Chuhsien is shut up, Sintientsi is shut up and other stations are in a most undermanned condition."

## Serious Disturbances in Shensi

From a letter of Mr. J. O. M. NORDMO, writing from Shangyang, December 29th, 1921

Yesterday the people gathered in the city temple and held a meeting to form a body against the foreigners and Christianity. They told how England,

America, France and Japan were intending to take China, and that it was the duty of the people to save their  
(Continued on page 48)



## Editorial Notes

A veteran missionary of some thirty years on the field, commenting on the representation of China which has been made by delegates at Washington, inquires, "Where is this China?" He fails to recognize it as the China he knows. Have we been given at Washington a true picture of China, or was it conventionalized?

We seem unable to issue a number of "China's Millions" without having to give a dark picture of some part of China. In this number the disturbing news seems gathered from many directions as detailed in "Our Shanghai Letter", and we are reminded by a correspondent in Hunan that famine is *not over*—merely the locality is shifted. Ominous indeed seems the news from the north (Shensi) as to an anti-foreign movement which seems like an echo of resentment against the united action of convening Powers. It is wonderful indeed that amidst the present conditions, such a summary of encouraging results can be given as Mr. Stark has also furnished in his letter. Over and above all, God rules. In spite of everything the Gospel makes its way. Praise His Name!

The gathering home of workers who have borne the burden and heat of the Mission's morning and midday makes us realize that God is placing new and weighty responsibilities upon eleventh hour laborers. The old days were rough days, dangerous and discouraging. Crude heathenism threw its weight against invasion. The Gospel-bearer had often a heavy physical cross to carry. To-day, by no means has mortal danger passed, but times are different! Instead of open conflict there is more trench warfare, with the enemy "dug in", disguised, or even invading the Christian ranks with paralyzing propaganda. The united front is lost; men turn and ask of those by their side, "Whence come ye?" For like the camouflaging Gibeonites some "work wilily", endeavoring to compass a covenant of peace to the subversion of the purposes of God. Though the old days called for vigorous warriors—and we reverently bury them with full honors—the present days call for soldiers of Jesus Christ who are no less staunch and true, for they must face a foe increasing in wrath because his time is short.

"Modernists" says a prominent clergyman, "are those in every age who seek to apply the new learning of that age to religion." With what seems to us profane audacity, he asserts that "Jesus Christ was the modernist of his day," quoting as support of this our Lord's words, "Ye have heard that it was said by those of old time . . . but I say unto you." At once, the man who so characterizes the Lord Jesus Christ would cut off from Him the claim of glory which He had "with the Father before the world was." For how can we conceive of the "Logos" who "was in the beginning with God" and "without whom was not anything made that was made" applying to religion any new learning acquired from that spiritually sterile day in which He "came unto His own and His own received Him not?" But there is something perhaps even worse in the Modernist claim. It is the egotism and exaltation of the man

himself in the presence of his Master. The familiar way in which such a one accords to our Lord Jesus Christ a place among the earthly celebrities as "the modernist of his day," indicates—it may be, a blindness rather than a studied insult. Men are grown so great in their own esteem these days through feeding on the recital of human achievements, so captivated with the fantasy of a divine humanity, that unconsciously (at least so we hope) they are found standing where they should be kneeling, and walking where they should be prostrate upon their faces. The Apostle John, privileged among the disciples to recline at supper at his Master's side, ventured no familiarity when he saw Him in the revelation on Patmos, but fell at His feet as dead.

Modernism as a term is an adroit device. Logically, if one cannot join with it he classifies himself as behind the times—and in these days not being up-to-date is something generally more dreaded than sin. Modernism is not simply the shibboleth of a religious movement, it is the cry of the day in business, in government, in what we still have of literature, art and music, in amusements, and in the unspeakable vagaries of present day dress, described, we might say, in Isaiah 3. If indeed Solomon was wrong in declaring "there is no new thing under the sun," one must be very bold to claim merit for a thing simply on account of its modernness.

The Lord Jesus Christ was not a Modernist. He did not set aside the ancient, divinely given law. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." When He hurled His authoritative "But I say" it was against post-Mosaic interpretations which constituted the standards of righteousness upheld by scribes and Pharisees (Matthew 5: 17). Never did He set Himself against, "It is written." His reiteration (five times over) in Matthew 5, "Ye have *heard* that it was *said*" relates to what had been told by men, the "traditions of the elders," said by "them of old time" but served up anew by the leaders of advanced thought of that day who were "teaching for doctrines the commandments of men" (Matthew 15: 9). The Modernists feel they are attaining liberty; rather they are taking liberties. They profess a sincere search for truth, but they turn from the "word of truth." Cutting loose from everything but what men of the present attest, they embark upon the flood of human drifts and cross-currents to see if they will arrive somewhere. Tearing up the chart and disregarding the compass they trim their sails to the prevailing wind, and rejoice that though they do not know where they are going they are "on the way". Fog envelopes them, yet without knowing their bearings and scorning a pilot, they press on, urging others to follow and crying, "If it ends in truth all must be well!" The sight is unspeakably sad. Our Lord seems to refer to such as these, men who even in the day of His presence on earth attempted "to apply the new learning of the age to religion," when He said—sadly we believe—"Leave them alone: they be blind leaders of the blind."



(continued from page 46)

country. All the speakers warned them not to believe the Gospel and to do away with the foreigners. When this meeting closed some soldiers came over to the Chapel, and beat one of our evangelists, cutting two ugly gashes in his head. Mrs. Nordmo was out in Tongkuan preaching. She had an old woman with her and they were told that if they dared to preach the foreign doctrine any more they would be killed. To-day they have again gathered and the Chief of the Police spoke, warning them not to have anything to do with the Gospel and to do away with the foreigners, so we are in real danger and therefore request an interest in your prayers."

From a letter from Mr. D. E. HOSTE, written from Shanghai, January 26th, 1922

A letter from Sianfu (the capital of Shensi), received a few days ago, gave a serious account of conditions in that city and in the province generally. Not long ago some four thousand students made a demonstration on account of what they believed to be the hostile attitude of the Western Powers and Japan at the Washington Conference. There

was an alarming outburst of feeling against foreigners; but the Christian Governor Feng succeeded in restoring quiet. Many of the students have, however, gone into the country districts, propagating anti-foreign sentiment. These people have, no doubt, been misinformed, as most observers will agree that China has been treated with a great deal of sympathy and consideration. There are indications of a pretty strong current of anti-foreign feeling in other parts of the country. We are praying much for Governor Feng, who is in a very difficult, not to say dangerous, position. You may have heard that for some fifteen months he has received no money for the payment of his troops. The latter can hardly be expected to go on indefinitely on such terms. He has formidable enemies in the province, so let me beg earnest intercessions on his behalf.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

"Let us adore Him for all His ways with us," and thank Him for the affliction which "worketh for us a far more exceeding and eternal weight of glory" (pages 35, 36).

**Praise God** for the testimonies of saints taken Home (pp. 36, 37).  
**Pray** for missionaries according to the needs which Paul expressed (pp. 37, 38).  
**Pray** for the "Mrs. Wangs" of China and for those who ought to respond to the call to teach them (pp. 38-40).  
**Pray** for the bible-woman, Mrs. Chiang of Kiuwo, praising God for her faithfulness despite persecution of years (pp. 40-42).  
**Please pray** for the "River" family and the church at Pantien (p. 42), for Mr. Feng and other believers at Jangchiao (p. 43), for Lutsuen (p. 43) and for other outstations only occasionally visited.  
**Pray** for the troubled Miao Christians (p. 44).  
**Pray** for those engaged in famine relief work in Hunan and for the stricken people whose hearts are open to the Gospel (p. 45).  
**Ask God** to quell the unrest of China that there may be free course for His Word and His work (pp. 45, 46), **remembering** those in authority, especially Gen. Feng who is now Governor of Shensi but beset by many enemies and difficulties (p. 48).  
**Thank God** for the Mission's gains and for the reports of progress and blessing for many stations (pp. 46-48).

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, JANUARY, 1921

PHILADELPHIA										TORONTO										
GENERAL AND MISSIONARY PURPOSES										GENERAL AND MISSIONARY PURPOSES										
No.	3rd	Amt.	No.	12th	Amt.	No.	14th	Amt.	No.	16th	Amt.	No.	18th	Amt.	No.	20th	Amt.	No.	22nd	Amt.
1	\$ 25.00	90	1,000.00	12th	186	750.00	121	2.00	177	20.00	76	50.00	148	25.00	199	2.00	19th	2.00		
2	3.75	91	11.00	193	1.00	123	1.00	1.50	178	6.00	77	50.00	149	5.00	200	10.00	135	26.00		
3	5.00	92	10.00	194	1.00	124	1.00	1.00	182	5.00	78	5.00	150	8.57	201	5.00	143	15.00		
4	5.00	93	2.00							25th	78	5.00	202	1.00	202	10.00	20th	50.00		
5	10.00	95	10.00	195	30.00	126	20.00	184	12.60	79	5.00	151	3.25	203	5.00	145				
6	10.00	96	5.00	196	30.00	127	25.00	185	100.00	80	20.00	153	5.00	204	10.00	204				
7	10.00	97	200.00	198	5.00	128	20.00		27th	92	100.00	154	20.70	205	10.00	205	2.00	152	5.00	
8	20.00			13th	199	10.40	129	5.00	187	8.20	90	300.00	155	229.94	206	50.00	206	2.00	156	10.00
9	1,000.00	98	15.00	201	150.00	130	4.80	188	5.00	91	12.50	156	6.00	207	8.00	207	10.00	23rd	32.00	
10	1.00	102	15.00	202	100.00	131	5.00	189	12.50	92	100.00	157	5.00	208	41.04	164	170	75.00		
11	32.00	103	5.00							30th	96	100.00	158	3.00	209	25.00	160	171	30.00	
12	6.55	104	25.00	203	5.00	133	52.00	190	12.00	97	40.92	159	4.00	210	5.00					
13	200.00			14th	204	10.00	134	60.00	191	25.30	101	5.00	162	1.90	16	10.00	15	4.90		
19	5.00	106	121.50	205	115.00	135	50.50	200	25.00	98	100.00	161	10.98	211	2.00					
20	15.00	108	25.00	208	8.00				18th	25.30	102	12.00	163	1.25	173	19.37	174			
21	25.00	109	5.00	209	24.00	152			19th	7.00	103	1.25	173	19.37	174					
22	5.00	110	75.00						20th	1.83	104	19.37	174	175						
25	10.00	111	25.00						21st	150.00	105	75								
27	Cancelled	112	31.67								106	4.75	176	1.00	177	1.00	178			
28	4.00	115	5.00								107	1.00	177	1.00	178	1.50	54			
29	25.00			16th	2.50	15	5.00	163	5.00	191	10.00	108	10.00	178	1.50	54				
30	5.00	117									109	10.00	179	10.00	70	5.00	114A	5.00		
31	540.00	118	2.00	16	10.00	164	30.00	166	9.00		110	26.38	180	95.73						
38	25.00	119	2.00	18	20.00						111	125.00	181	1.00	184	6.50	80	5.00		
39	50.00	137	24.00								112	4.00	186	5.00	187	2.00	85	5.00		
41	16.34	138	19.00	23	100.00	GENERAL AND MISSIONARY PURPOSES	48	39			113	4.00	186	5.00	188	5.00	189	155.92		
42	40.00	139	50.00	24	12.50						114	39.45	187	5.00	189	5.00	190	2.50	111	30.00
43	2.00	140	14.00	26	5th	No.	3rd	Amt.	42		115	4.00	188	5.00	190	37.50	192	15.00	112	15.00
45	5.00										116	5.00	190	5.00	191	4.00	191	8.92		
47	500.00	141	100.00	32	90.00	1	\$10.00	43			117	5.00	191	5.00	192	37.50	192	125.00	119	25.00
48	5.00	142	10.00	33	30.00	2	5.00				118	5.00	192	5.00	193	4.00	194	10.00	120	40.00
51	5.00	144	2.50	34	25.00	3	25.00	44			119	5.00	193	5.00	194	5.00	195A	15.00	121	15.00
52	150.00	145	5.00	36	15.00	4	3.00	45			120	5.00	194	5.00	195	5.00	196	5.00	122	5.00
53	5.00	146	50.00	37	5.00	7	10.00	48			121	5.00	195	5.00	196	5.00	197	5.00	123	5.00
54	1.00	147	15.00								122	5.00	196	5.00	197	5.00	198	5.00	124	5.00
58	4.00	148	10.00	40	26.00	11	10.00	51			123	5.00	197	5.00	198	5.00	199	5.00	125	5.00
59	100.00	149	4.00	44	10.00	12	10.00	52			124	5.00	198	5.00	199	5.00	200	5.00	126	5.00
60	50.00	150	20.00	46	65.00	13	26.00	53			125	5.00	199	5.00	200	5.00	201	5.00	127	5.00
61	3.00	151	4.00								126	5.00	200	5.00	201	5.00	202	5.00	128	5.00
62	40.00			19th	49	180.00	17	50.00	56		127	5.00	201	5.00	202	5.00	203	5.00	129	5.00
63	125.00	153	5.00								128	5.00	202	5.00	203	5.00	204	5.00	130	5.00
64	5.00	154	10.00	50	60.00	19	10.00	57			129	5.00	203	5.00	204	5.00	205	5.00	131	5.00
66	6.50	155	20.00	55	25.00	20	10.00	58			130	5.00	204	5.00	205	5.00	206	5.00	132	5.00
67	60.00			20th	56	60.00	21	10.00	59		131	5.00	205	5.00	206	5.00	207	5.00	133	5.00
68	5.00	159	850.00	65	Int.	141	29				132	5.00	206	5.00	207	5.00	208	5.00	134	5.00
69	15.00	161	10.00								133	5.00	207	5.00	208	5.00	209	5.00	135	5.00
70	25.00			21st	79	25.00	24	15.00	64		134	5.00	208	5.00	209	5.00	210	5.00	136	5.00
71	25.00	162	150.00	80	15.00	25	15.00	65			135	5.00	209	5.00	210	5.00	211	5.00	137	5.00
72	5.00	165	3.25	81	8.00	26	5.00	66			136	5.00	210	5.00	211	5.00	212	5.00	138	5.00
73	5.00			23rd	82	5.00	27	5.00	67		137	5.00	211	5.00	212	5.00	213	5.00	139	5.00
74	10.00	169	75.00	88	2,900.00	29					138	5.00	212	5.00	213	5.00	214	5.00	140	5.00
75	10.00	171	5.00								139	5.00	213	5.00	214	5.00	215	5.00	141	5.00
76	200.00	172	10.60	94	12.00						140	5.00	214	5.00	215	5.00	216	5.00	142	5.00
77	50.00			24th	99	11.00	34	5.00	72		141	5.00	215	5.00	216	5.00	217	5.00	143	5.00
78	5.00	173	15.00	100	15.00	36	5.00	74			142	5.00	216	5.00	217	5.00	218	5.00	144	5.00
83	1.00	174	25.00	101	10.00	37	5.00	75			143	5.00	217	5.00	218	5.00	219	5.00	145	5.00
84	25.00	175	10.00	101	10.00	37	5.00	75			144	5.00	218	5.00	219	5.00	220	5.00	146	5.00

**FAMINE FUNDS**  
From Philadelphia and Toronto—  
Famine Relief, January, 1921 \$187.41

**MISSION FUNDS**  
From Philadelphia  
Missionary and General \$ 8,063.68  
Special Purposes 13,721.74  
\$21,785.42

From Toronto  
Missionary and General \$ 4,068.58  
Special Purposes 832.80  
4,901.38

Total for January \$26,686.80



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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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## CONTENTS

THE PLACE FOR UNITY—By Miss S. J. Garland.....	51	"IN MEMORY OF THE BIRTH OF THE LORD JESUS"—By Mrs. H. S. Ferguson.....	59
A NEW RELIGION—From "The Christian"....	51	SOME CHINESE INTERIORS—By Miss R. C. Benson.....	60
A MAN GREATLY BELOVED—An appreciation of the late John Southey by Dr. J. J. Kitchen... 53		TRYING TO MAKE A COLD CHURCH WARM—By Mr. C. S. McGhee.....	60
BROADCAST SOWING—By Rev. C. Fairclough... 54		WHAT IT COSTS TO BE A HEATHEN IN CHINA—By Mr. Robert Gillies.....	61
RETURNING TO HOSPITAL WORK—By Dr. Jessie McDonald.....	55	OUR SHANGHAI LETTER—By Mr. J. Stark....	61
ALL KINDS OF WORK, BUT ALL FOR THE GOSPEL—By Mr. J. H. Mellow.....	57	SUMMARY OF NORTH AMERICAN ACCOUNTS, 1921.....	62
HOLDING A CONFERENCE IN THE MIDST OF ROBBERIES—By Mr. John Yorkston.....	58	EDITORIAL NOTES—F. F. H.....	63
READINESS TO LISTEN TO THE GOSPEL—By Mrs. W. F. H. Briscoe.....	56	PRAYER CALLS—PRAISE ECHOES.....	64
		DONATIONS.....	64



A SPRING PASTORAL. THE FIELD OF CHINA IS PREPARED FOR THE SOWING OF THE SEED. WILL GOOD SEED BE PUT IN OR WILL AN ENEMY SOW "TARES"—AND "WHAT WILL THE HARVEST BE?"

Photograph by the late Rev. A. O. Loosley



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; outstations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executor in the premises.

**FORM OF DEVISE**—I give and devise unto; the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executor in the premises.





TORONTO

APRIL, 1922

## The Place for Unity\*

By Miss S. J. GARLAND of the China Inland Mission

*"With one heart and one mind striving together for the furtherance of the Gospel."*

THE spokes of a wheel are furthest apart when they are furthest from the centre. They touch each other when they touch the hub of the wheel. Steel filings may be scattered far apart on a workman's table. A sufficiently strong magnet will draw them close to itself and to each other.

A brood of chicks run in all directions forming into little groups, only to break up and scatter hither and thither. Gathered under the wings of the mother they find safety and close fellowship.

*Even so those who are close to Christ are ever close to each other.*

But things and people may be close together without being united. A surgeon wants to unite two surfaces. He places them close together, but he cannot make them unite. The power of life alone can do that. One thing more, however, he can and does do. The open secret of success of modern sur-

gery lies in the care taken to remove every last speck of impurity before the two surfaces are brought together. The least atom of impurity will prevent union in the physiological realm.

Can spiritual union be secured at a less cost? If we know ourselves and see our hearts in the light of the eyes that "are as a flame of fire" is there one of us who will not discover enough to account for lack of unity, without looking outside the walls of his own heart?

Shall we not pray earnestly and unitedly that our God who is a consuming fire will deal with all that hinders the unity he so longs to see, the unity that is vital, a thing of life and of growth, thrilled through and through with heart-to-heart fellowship, the unity that will convince the world of the truth and power of the Gospel?

"Create in me a clean heart, O God; and renew a right spirit within me."

## A New Religion

From "The Christian," London, England, October 20th, 1921

AMONG the catchwords of modern religious teachers, none has been more frequently heard than the claim to restate Christianity in terms of modern thought, to adapt it to the modern mind. Under cover of such innocent-sounding phrases there has developed an alarming situation.

It is not as if the claim had been merely to present the eternal truths of divine revelation in terms intelligible to the present generation. These catch-phrases, as all observers must be aware, are perilously ambiguous; and many people who are carried away by them probably little realize what they are supporting. What underlies such a claim is something much more serious.

It was acutely suggested by someone recently that what is needed is not to translate Christianity into the terms of modern life and thought, but, to translate modern life and thought into the terms of Christianity. There we have the matter in a nutshell.

\*From the "Chinese Recorder" of August, 1921.

Behind all these plausible phrases lies the real presumption (not by any means always recognized) that the religion of inspired apostles and evangelists is out of date. What the claim really amounts to is that the eternal shall be subordinated to the transitory, the unchanging truth of God modified to suit a passing fashion of thought.

These are the conditions under which, by recent developments, we have been brought sharply up against a crucial inquiry: Is this "adapted" Christianity in any true sense Christianity at all? Or is it a new religion to suit the modern mind, to which the name of Christ has been presumptuously and unwarrantably appended?

This crucial situation has not been developed so suddenly as some may think. Many of us, for years past, have believed and have stated that the logical development of criticism of the Old and New Testaments would be something of this character—practical apostasy. But it is the way of movements of this sort to come to a head in some apparently sudden development.



It is not so long since we were told that we must accept the fact that a scientific theory—notoriously incomplete in some of its most needed links—had overthrown the biblical account of the Fall and the teaching of the New Testament with regard to the origin of human sin; and that we must accept a view of biblical inspiration and of Christian doctrine which is adapted to such alleged discoveries.

One of the protagonists on the other side has complained that he has been misrepresented. He declares that the Christian scheme stands without the narrative of the Fall. The fact of sin is a terrible reality. Because of it, we need the incarnation and we need atonement and redemption through Christ. He protests that it is assumed he desires to destroy, whereas, in reality, he is eager to rebuild on surer foundations.

Now, let us see what this claim involves. The narrative of the Fall is, at any rate, the hinge of the whole Bible. Not the *centre*, be it observed: that place, of course, is reserved for the Lord of Glory in His life and work on earth. But, then, the hinge is not the centre of the door. It comes very near one side of it. And so it is with Genesis 3. It is very near the beginning of the Bible, but all that follows swings upon it. Before it, we have man in his innocence. It is the very starting-point of divine revelation on sin and redemption. Woven into the texture of the narrative itself is the first promise of the Redeemer.

St. Paul made it the hinge, also, of his great argument in Romans 5 to 8. Our Lord, whose Bible contained it just as ours does, shows by His whole attitude to that Bible what He thought of it as God's eternal truth, and, moreover, quoted words almost immediately preceding this chapter as the very ordinance of God Himself.

The question, therefore, is this: Can a teacher claim to teach Christianity if he declares that, while accepting the fact of sin, and the need for incarnation and atonement, he does so on grounds different from those on which the Word of God bases the need?

Some may feel that in view of the central position assigned to Christ, they may make this claim, in spite of any heretical ideas on the origin of sin, and the irreverent allegation of an apostolic "mistake," and the presumptuous claim to have found "surer foundations" than the Word of God supplies. But, however this may be, their teaching is not full biblical Christianity, as e. g., in Romans 5 (and does anything else really deserve the name?); while it fosters incalculably the "evolution" of "a new religion" by its open denial that the Bible is in doctrine infallible—that is, authoritative, and unfailingly so.

What do these teachers mean by atonement and redemption? Do they hold the full truth about human depravity and about regeneration? No doubt there are degrees and shades of opinion; and some such teachers may mean more than others when they use these terms. Some even of the protagonists may not go so far as others whom they may lead astray. But the further that any wander from the truth in these matters, the less title, at any rate, has their teaching to the name of Christian.

One of the most amazing characteristics of many of these modern writers is the cool contempt they pour, by implication, upon the glorious Gospel of

St. John. Sometimes they pay it great lip-service under certain aspects; but if they are right, what does this marvelously spiritual Gospel amount to? Their common title for it ("The Fourth Gospel") hints at a prevailing suspicion on the point of its authorship. But whosoever they may suppose to have written it, what manner of man must he have been, on their hypothesis?—a man who could deliberately put into the mouth of our Lord claims to deity which He is alleged never to have made!—a man who invented the confession of Thomas!

One distinctly says that, though permitted by the language of devotion, "such phraseology has not His direct sanction. It belongs not to the period of His earth life, but arose as the result of theological development." This sentence is a typical example of Modernist camouflage, hiding the fact that a charge of misrepresentation is involved.

And all this about that glorious Gospel, which has rightly been termed "the heart of the heart of the Bible"—the inmost sanctuary of truth and spiritual thought! Yet we are solemnly warned, in face of such appalling spiritual insolence, that we must not speak of blasphemy in connection with writers of this kind.

It is very difficult to see in what sense some of them attribute deity to our Lord, as they still seem to claim to do. But it is not difficult to deny that such as these have no real claim to teach Christianity. And in face of the complex sophistries which are so characteristic of their arguments, how thankful we may be for the plain declarations of the Word of God!

The main position, then, is clear enough. Apostasy is on the way. It is not easy to say precisely what stage of the process we are witnessing; and some statements and accusations may have been too hasty and sweeping in this respect. But there can no longer be any doubt as to the tendency.

We are being presented with a new religion. To adopt for a moment (as we have done once already) one of the pet modern phrases, a new religion is being "evolved," to suit the modern mind. Transitory fashions are, in some exalted theological circles, ousting eternal truth. In some cases, too, Christian terminology is being misleadingly applied, during the actual process of sapping the very foundations of Christian truth. The modern man is not being converted to Christ as revealed by the divine wisdom, but is offered a different Gospel and a different Christ altogether.

And all this to keep a kind of religious hold over wayward intellects! How different was the Master's method! He never altered His teaching by a hair's breadth to win followers. He positively sifted out some who professed to follow.

Well, the new Gospel, the new religion, may draw men to a kind of religious belief. But, if matters go on as they are, that religious belief will not be Christianity. And what else will save souls, or prepare for the Kingdom? Meanwhile, the old Gospel does draw, and is marvelously proving its power to draw to-day. And although it sifts, it repels no man who will humble himself before God and His revealed truth.

"When Jehudi had read three or four leaves," Jehoiakim "cut it with the penknife, and cast it



into the fire." That is what they are doing with sections of the first three or four leaves of the Old Testament, and with part of the first leaf of the New. That is what they do with parts of Romans 5 and 1 Corinthians 15, with the authentic reliability of the Gospel of St. John, and with many another word of the Holy Spirit. They do it, apparently, with the nonchalance of Jehoiakim himself; and too often those who should guard the Faith and lead the churches, discuss the matter, alas, with equal calmness!

But it was Jehoiakim who came to a terrible end, not the Word which he mutilated and burned. His case was exactly paralleled by that of another wicked king, who opposed the Gospel, and whose end is recorded in significant contrast with the triumph of the truth he tried to destroy. "He was eaten of worms, and gave up the ghost. *But* the Word of God grew and multiplied."

No one suggests that the modern teachers of whom we have spoken are conscious of what they are really doing. But such examples of the result of mutilating and opposing God's Word ought to give them pause, while they confirm the faith of those who implicitly trust it.

## A Man Greatly Beloved

An appreciation of the late JOHN SOUTHEY

By Dr. J. J. KITCHEN, Assistant Home Director for Australasia

WE oftentimes think of our joy in God, and sing hymns of thanksgiving and praise as we remember our spiritual blessings, and the fact of our redemption, as well as the hope of coming glory. But how wondrous it is that "the Lord taketh pleasure in His people," and that His delight in the sons of men is compared by Himself to the joy of the bridegroom over the bride. Assuredly He had joy over this servant of God, whom it pleased Him to take home to Himself on January 6th. Only two days of sickness following a "stroke," and he passed into the presence of the Unseen!

In broken health, John Southey was ordered from the old country well nigh forty years ago. He was then a young clergyman of the Church of England, hardly expecting to live long. Under the sunny skies and pure atmosphere of Queensland, the tubercular lung mischief became quiescent, and he earnestly labored as the Vicar of St. Paul's, at Ipswich. Though happy in his work there the need of the heathen world troubled his soul. He felt specially drawn to China, and more particularly to the China Inland Mission, whose methods appealed to him as scriptural. When Mr. Hudson Taylor visited Australia, he was communicated with, and an interview sought. At first it seemed impossible to arrange, but through unforeseen circumstances, Mr. Taylor was able to visit him at Ipswich. Heart touched heart, and Mr. Taylor and the young Anglican clergyman were knit together in love, and in bonds of heartiest Christian fellowship, which developed into a lifelong friendship. The older missionary, while dwelling on the joy of doing God's will, gravely pointed out the disadvantages of missionary life, with its trials and dangers. The regained health might be sacrificed, and the life lost; would

it be wise to take wife and young children to the mission field with him, under such circumstances?

Many years later Mr. Southey wrote as follows of that memorable visit. What he wrote of that saintly man of God, Hudson Taylor, may be quoted as just as true of John Southey in later years, as those who were privileged to entertain him would testify:—

"So constantly did he look up to God, and so deep was his communion with God, that his very face seemed to have upon it a heavenly light. He had not been many hours in the house before I realized as never before what the grace of God could do. Often and often had I longed to go to Keswick, but now God in His love had sent Keswick to me, and I was permitted not to listen to beautiful teaching, but to see the beauty of a life lived in abiding fellowship with the Lord Jesus. In the house he was all that a guest should be, kind, courteous, considerate, gracious. He at once fell into the routine of the household, was punctual at the meal table, studied to give the minimum of trouble, and was swift to notice and express his thanks for every little service rendered. We could not help noticing the utter lack of self-assertion about him, and his true, because unconscious, humility. About the Lord, His grace and faithfulness, he spoke freely, about himself and his service he said nothing."

After deliberate consideration, the decision was made, and with his young wife and three children Mr. Southey set his face towards China. A hearty reception awaited him at Shanghai, and he journeyed into the far interior, where he was used of God in the provinces of Szechwan and Shensi. A few short years of experience in missionary life, and then the return to Australia, in weakened health, to assist in the Home Department, in the year 1896.

In December, 1908, at the request of the Australasian Council, Mr. Southey was appointed the Home Director for Australasia. During several years he visited the other States and New Zealand, and took one journey to England, but health gradually failed, until in July, 1914, he left Melbourne for Sydney, and on to New Zealand, where he resided for rather more than seven years in quiet retirement.

When the writer of this article was appointed Hon. Treasurer in 1898, it was my privilege to come into closer touch with Mr. Southey, and our acquaintance rapidly grew into a loving unbroken friendship of over twenty-three years. It is therefore a joy to me to write of the abounding grace of God, which was so manifest in the life of my beloved friend. With many others, I gratefully acknowledge how much I owe to what I witnessed of the beauty and fragrance of Christ in his life, and how much I am indebted to him for the wise teaching that fell from his lips. Anything approaching flattery was abhorrent to John Southey, but to the praise of his Lord, I would write a few particulars concerning my knowledge of him.

First of all, I think of what he was, by the grace of God, in his own life. Natural characteristics were checked, and the fruit of the Spirit was beautifully manifested. Gentle he was, courteous, thoughtful of others, sympathetic, kind, loving.



The beauty of the Lord was upon him, and yet to him was given a vision of the depravity of the human heart that kept him ever on his face before God. Few men walked in closer fellowship with the Lord, or lived a holier life than he, but it was ever a puzzle to him how any should claim to be free from sin or boast of entire sanctification. He believed that there was only one perfect man, the man Christ Jesus, and that all others have their failures and limitations, and he was conscious of these in himself. At one period of life he passed through a furnace of trial seven times heated, in addition to that permanent weakness of body, which made even walking a labor to him. All of these things he accepted with joy as the chastening of the Lord, and in them he learned lessons of patience, and brought forth the peaceable fruits of righteousness. He believed that the Lord could and did give him needed strength for service, but he never could see that the Scriptures taught that one could "claim" healing of the body as the right of the child of God.

While possessing certain gifts quite above the ordinary, his humility of mind was very marked; he ever sought to make himself the servant of fellow-believers, considering others as better than himself. Then, too, while looking to the Lord for the supply of his family needs, which were not inconsiderable (three of his sons received a University education, and obtained degrees, two in medicine, and one in law), his liberality was surprising. If all who love the Lord sought similarly to lay up treasure in heaven, what a joy it would be to the Lord, and what a difference there would be in the financial statements of missionary and other organizations. I am aware that during a period of ten years, when his income never touched £400 a year, he gave away over £1100. These gifts were not infrequently anonymous, for he sought to so give that his right hand knew not what his left hand was doing. What this meant in self-denial and self-sacrifice may be guessed.

Next let me speak of him as a teacher. He was a man of the Book; how he loved the Scriptures, and how his indignation was stirred, when men spoke or wrote disparagingly of what he accepted as the very Word of God. The Bible was ever in his hands. Once he remarked to me, "I do not think an hour ever passes but I meditate on some verse or portion of Scripture." His knowledge of the deeper things of God was profound, and as a practical expositor of the Word of Truth it is doubtful whether Australia has known one more gifted. His ministry was unique; he was not a rhetorician, nor eloquent in speech, but his words were in power, perhaps the better word to use would be "unction." There was in his utterance that peculiar penetrating force, which indicated a message from God. Though hearing him frequently through nearly a quarter of a century, I never knew an address which lacked in this particular. Consciences were pricked, hearts were touched, eyes were opened, and lives were influenced for eternity. John Southey was not an evangelist, nor a personal worker, for the Spirit gives to every man severally as He will, but upon him certainly rested the gift of the teacher.

There is much else concerning which I could,

if need be, pay a tribute to my beloved friend, but space fails. I may, however, allude briefly, in closing, to his prayer life, and to his correspondence. A man who spends much time over his Bible must of necessity have fellowship with God in prayer, and it was his constant delight to wait upon God. How often have we drawn near to the gates of heaven as we have knelt in prayer with him, in worship, intercession, and giving of thanks. We cannot calculate, for we do not know how much he accomplished for God, and China, by his prayers:

Then during these past seven years of physical infirmity, when debarred from public testimony, thousands of letters went forth on their helpful mission. I was privileged to exchange a weekly letter with him, and always eagerly welcomed his words of advice or the handfuls of purpose which he dropped for one's edification. Then for several years a monthly circular was posted to a large number of friends. These were helpful talks on spiritual topics, full of sweetness, grace and truth.

It is a matter of conjecture at times as to how far the Church recognizes its great men. If one be a keen denominationalist, an eloquent speaker, or clever and brilliant in other directions, the name resounds far; our friend was none of these, but the Lord's thoughts are not as man's, and it may be that in the great day of surprises, John Southey will be accorded a place of high rank in the Kingdom of the Father.

## Broadcast Sowing

By Rev. CHARLES FAIRCLOUGH, Yenchow, Chekiang

THE autumn work of the station, with its ebb and flow of events, has now drawn to a close. With the aid of a band of young men, a wide area has been traversed, the Gospel proclaimed and hearts have been touched. For a distance of sixty miles, we made a systematic visitation of the villages on each side of the river flowing down from the province of Anhwei.

In scattering broadcast the Gospel seed it is not possible to record much by way of statistics. The secret touch of the divine finger on the human soul is not always manifest to us, but God gives encouragement in preaching the Word.

Entering one village, an old gentleman invited us to his home. He said he knew me. We had no sooner taken our seats in the guest hall than he brought the four Gospels and the Acts to show us. It appears that I had presented him with this set of books, nearly twenty years ago, at the time of the great literary examinations held in the city here. He said, on our departure, "I am still interested in these words and works of Jesus."

The old gentleman's son has now become interested in the Gospel and occasionally visits the nearest chapel situated some thirty miles away. Here is a case out of many for which we might pray that "at evening time it shall be light."

EVERY saved soul is called to be a herald and a witness; and we are to aim at nothing less than this, to make every nation, and every creature in every nation, acquainted with the Gospel tidings

—Dr. A. T. Pierson.





GATEWAYS THROUGH THE WALLS OF KAIFENG, HONAN  
*Photographs by Mr. Robert Powell*

## Returning to Hospital Work

By JESSIE McDONALD, M. B., M.R.C.S., L.R.C.P., Kaifeng, Honan

IT seems impossible, as we think of the home land and the friends, that we are not still in America, and yet as we are now well into the routine of work one scarcely realizes that we have been away.

Our last look at the liner, *Empress of Asia*, was like giving up the last bit of the home land. Arriving in Shanghai was no short process. We were detained until thousands of pieces of baggage had gone ahead. Torrents of rain greeted us and worked its way into every piece of baggage it could penetrate and kept us busy for the next few days drying and airing the contents. But in spite of the rain there was a very happy feeling that we were really back in China.

What full days we spent in Shanghai! Most important were the discussions about the carrying on of the hospital work under such shorthanded conditions, and most helpful were the visits to the other hospitals and the insight we got into their work. Then there was the second-hand shops and the purchasing of various second-hand wares. Shanghai also has its department stores, brilliantly

lighted at night when most of the trade is carried on. Who but an American or a European would think of closing a store at five o'clock!

As a lucky day came round and we saw the gaudy funeral processions, how we realized that we were truly in China! Red embroidered coverings decorated many of the coffins, a gaily colored paper goose or other animal reposing on the top. White bands or head coverings and white shoes were the marks of the mourners, who followed the coffin, some on foot, others in ricksha or carriage. Some times there was only one follower, but the wealthy often had long processions.

Comfortably dressed factory girls were seen coming from work. How nice to see the unbound feet! But Chinese still, they preferred to ride on a barrow and it was indeed quaint to see six or eight of these girls being wheeled along by one man, each girl carrying her tea pot. China indeed!

In a very few days we were on the Yangtse river in a Japanese steamer on our way up to Hankow. The cabins were quite commodious, on the wooden bunks of which we carefully laid out our oil sheets, our wadded quilts and then with the addition of a sheet and pillow our bed was complete. By paying about seventy-five cents a day extra we were provided with foreign food, served by a Chinese boy with the usual dish cloth (used for many purposes) slung over his shoulder. Many courses were provided but they gave us but one piece of bread for breakfast. It was impossible to get more, because from time immemorial that has been the custom. However, on the last day, with beaming face, the boy produced a plate of stale bread. For all the courses the same fork was used, being handed back as your plate was removed. We watched with considerable interest the rapid methods of consumption of any scraps of food left over from our plates.

We never lacked entertainment. Just as we were nearing Hankow the barber carried on his trade at the next table while we ate our breakfast.



BARBERS SHAVING PATIENTS OUTSIDE THE KAIFENG HOSPITAL  
*Photograph by Mr. Robert Powell*



Out of a box and on to the clean (?) table cloth came the various instruments, the brushes and clippers, the combs and scratchers which were used in turn followed by lather and knife. Solemnly the performance was gone through, then brushing and washings repeated. Finally without a word on the part of the operator or patient there were various manipulations of arms, back and neck. One could understand why barbers are considered skillful in the treatment of fractures and dislocations.

After several very warm days in Hankow we were on the train traveling north to Kaifeng, the last link of our journey. We were surprised at how fastidious we had become after our trip to America. The berth was made up, but not before we had seen the mattress. One sheet was manipulated to go over as well as under but did not cover very well the mattress underneath and we could not help wishing that we had not seen it.

When we woke in the morning we were on the Honan plain, where every acre of ground was cultivated, where the various fields seemed to vie one with another as to which could do the most to feed the thirty-five million people of Honan. There were rice, sweet potatoes, cotton, kaoliang, peanuts, buckwheat and sesame. All along the line one saw the marks of flood and heavy rain, many fields being completely under water. The mud houses with thatched roofs, the innumerable graves, the occasional bits of faded blue of the women's clothes in the fields, the bare backs of the men at work, the oxen and donkeys these broke the regular outline of the fields. The poverty and yet the industry of these multitudes of people is striking. But oh! this great multitude is indeed as sheep without a shepherd and it would seem impossible to undertake all that awaits us if we did not know that the Lord was before us and with us. We pray that our manner of entering in may commend our Master. The work, and we also, are His and He will undertake so one's heart is at rest in Him. J. D. Rockefeller with all his millions is not as happy as I am returning to the work. He and a party of eminent medical and educational men traveled with us—such fine men, who walking up to their light, believe that colleges are what China needs. But more and more one realizes evangelism is the great need and that the China Inland Mission must keep to its original purpose—giving the Gospel.

We reached Kaifeng and were welcomed heartily by all. There were receptions for us, a feast at the Governor's home, etc., but we were just crowded with medical work. Oh, the need of doctors!

Is it not very sad that our men's hospital has been turned into a school for the autumn? We have no doctor for it. Dr. Gibson is on furlough and Dr. Guinness is in Chefoo still and cannot be spared. Dr. Walker who is with us now is simply at language study. He did medical work last year and therefore did not get the language, so has to do that now. I am alone now and shall probably be (unless the Lord sends someone from some unexpected source) until next autumn.

It would scarcely do to begin to tell of all that should be done. One of the difficulties is the for-



MEN WAITING TO RECEIVE THEIR DAILY ALLOWANCE OF GRUEL AT THE "SOUP KITCHEN" AT KHSIEN, SHANSI, DURING THE FAMINE OF THE WINTER 1920-1921. THE BUILDING IS A TEMPLE AND THE IDOL MAY BE SEEN IN THE BACKGROUND WITHIN THE DOORWAY  
Photograph by a Chinese photographer

eign population. It always seems like the last straw, and yet one is glad (or should be) to do it. This month there have been fifty consultations with all the medicines and letters and advice that go with it to fellow missionaries. Then there are their families and two big schools, each with nearly a hundred girls—just now a group of girls is passing the door waiting to be seen. Beside these, the Chinese doctors who look after men patients in the city come constantly to consult me about their cases.

But it is not the amount of work done that counts but how it is done. Oh, that our work here may be of the gold, silver and precious stones variety, to bring glory to our Lord!

We have been praying so much that we should have the Chinese nurses we need, and we do feel that the Lord has answered and is answering this. How nice it was to find our three senior girls still with us! They have been here almost since the beginning (my beginning) and are real friends.

The new girls we needed for training are all here, even more than we can use. We are having prayer for the missionary work with our helpers, praying for one country a day and it is interesting to see their faces brighten up as they hear of missionary work in other parts of the world.

It is very nice to get the Chinese more and more into the work and we are having to do it this year, but they do need supervision. The man who had charge of the sterilizer has gone and, as it happened, none of us understood it, so we are having a time over it. It is a bit out of sorts and none of us are mechanics. More than ever one has to be a general specialist. The oversight of the pathological laboratory is another addition to our duties.

The Governor's wife is very keen that we open a maternity hospital and she offers to give the money and equip the building. Of course it will mean more work but still it is very necessary and we shall put Miss Wen in charge (under supervision).

I am longing for a little quiet to get some of the new ideas one picked up in America worked out but it has been impossible thus far. Such a time as we had unpacking the boxes from home and what a joy to turn the things into hospital use. It has made such a difference!



## All Kinds of Work, but All for the Gospel

By Mr. JAMES H. MELLOW, Siaoyi, Shansi

WE thought it might be good for the growth of the church in Sichow to be left to work its own way for a time. We also believed that Mr. Kweh could well look after that centre if I go up four or five times each year to help; so after much prayer we suggested this move to another station. It was not easy after seven years' work to leave the place with its friends and associations but we felt that if it would mean greater usefulness and help in the spread of the Gospel, we would gladly make the change.

The suggestion met the approval of the Mission authorities and it was arranged that we come to Siaoyi, a city on the plain eighty miles northeast of Sichow. We have now left the mountains, although not very far from them. There are a number of market towns between here and Sichow. We have long wished to reach them with the Gospel, but we have not been able to do more than visit them occasionally, preaching on the streets, distributing tracts and selling books. Now we hope that something more regular may be done and with this in view we are very grateful to welcome two new workers, Messrs. Hsieh and Han.

We were encouraged to see six men baptized last September. One of them is a young man who seems to have a determination to follow the Lord. His uncle who is a teacher in some school in Peking, wrote forbidding him to enter the church, he himself is a middle school ( high school ) student and gives promise of being a bright worker in the Lord's vineyard. The others are all farmers and we trust will be faithful in their own spheres.

Last January I was asked to give some help in famine relief work and left Sichow the latter part of that month, going to Hwailu in the province of Chihli, to help Mr. Green who was overwhelmed with work, being responsible for nine distributing centres. When I had been away about six weeks our baby became sick and eventually I returned to Sichow to bring the whole family down, the trip doing Clifford much good. Mrs. Mellow was also able to do some evangelistic work among the famine stricken women of Hwailu.

Just about the time I brought Mrs. Mellow and the children down, money had been granted for repairing a road in one of the famine districts and I was elected to look after the work. The piece of road, while only about two miles in length, was very difficult with two hills and the gully between to be made fit for carts to travel on. On one of the hills it was necessary to cut a pass through very hard solid rock which made the work slow and tedious, with the primitive implements at our disposal. There were also six culverts and a bridge to build. I had never had anything to do with this kind of work and while it was very interesting to be engineer, surveyor, builder, paymaster and what-not all in one, it was also very trying. This work, lasting about six weeks, and employing about four hundred and fifty men, was finished just before wheat harvest, when the worst of the famine was over and we then returned to Shansi.

Here I was asked to do some work for the American Red Cross which in famine relief work has done a great deal of road building in this province. I made several journeys in connection with that work. In all, the Red Cross built something between two and three hundred miles of good motor road at a cost of more than a million Chinese dollars. These with the roads the Governor has built and is building, make quite a fine show. There is already a motor bus running daily between Taiyuanfu and Pingyao, and it is now possible to do in a few hours a trip that formerly took two and sometimes three days of wearisome traveling. These temporal blessings, which you who live in America take for granted, are much appreciated out here where they come as something new.

Here in Siaoyi there has only been one man to preach the Gospel and help in the work. There are so many things to be done around a mission station which, when all left to one, leaves him little time for aggressive work. He is expected to visit any of the Christians who may be sick, conduct marriage or burial ceremonies, entertain any visitors who may come, keep the church clean and many other little things which may not appear very important but nevertheless, occupy a large part of his time. We prayed much for additional help and have now been joined in the work by two other men, Mr. Hsieh and Mr. Han. They together with Mr. Ren have just returned from a fortnight's trip on which they had a good time preaching in a number of villages.

We also have two women workers here, one of them a young woman, who came to Mrs. Mellow as a small school girl more than ten years ago. Since then she has been through school and taught several years but she feels the Lord wants her to preach the Gospel to heathen women. Her husband is a Y. M. C. A. worker in Taiyuanfu. We have another and older woman; the surnames of the two are the same, a very common one in these parts—Wang. They go out together Mrs. Wang senior acting as chaperone for Mrs. Wang junior who is the aggressive one of the pair. They have just come in from a three weeks' stay in a village where they lived in the home of a Christian woman who took them to her friends and neighbors in her own and nearby villages.

We have had some sadness in our midst, Mr. Kweh having lost his wife. She had never been a strong woman, but her going means a real loss at this time when Mr. Kweh has been left in charge of the work in that centre. He has found the Lord his help and stay. He will, I am sure, have your prayers that he may be a great blessing to the church in Sichow left in his care.

IN that entertaining miscellany which Robert Southey, the Poet Laureate, entitled "The Doctor," he tells a story of one Joseph Cook, a house-painter of Cirencester, who had carried out some decorative repairs in the church at Siddington, an adjacent parish: His bill ran thus: "To mending the Commandments, altering the Belief, and making a new Lord's Prayer, twenty-one shillings." There are persons to-day willing to undertake such a task, free of charge.—*The Bible in the World.*





A KOPU VILLAGE IN YUNNAN. THE TRIBESPEOPLE CULTIVATING WITH BULLOCKS. NOTE THE MUD BRICK HOUSE AND THE PIG STY WITH WALL OF WOODEN BARS. THE HOUSE WITH THE LONG ROOF IS PROBABLY AN INN. A GROUP OF PALM TREES IS GROWING AT THE EDGE OF THE FIELD

## Holding a Conference in the Midst of Robbers

By Mr. JOHN YORKSTON, Kopu, Kweichow

**D**URING the Nosu conference at an outstation called Chiehkeo, we baptized seventeen believers, making 356 this year to date (November 1921). The conference subject was Ephesians 4, and some very practical lessons were taught which we trust will not be without effect on those who gathered.

Rumors of robbers—well founded, too—kept some away from these meetings, but at the Sunday noon service over three hundred were present and about two hundred partook of the Lord's Supper.

We arrived at Chiehkeo on the Thursday and found the church nicely decorated with pine branches and various texts on the walls, taken from Ephesians 4, well written in Chinese character and prettily mounted.

After we had retired that night a messenger arrived, informing the evangelists that a band of robbers were lodged about eight miles off. At about three in the morning the evangelists woke us, telling the news and asking us to pray. Some of these helpers did not get any sleep. They went out under the trees to pray and then went to try to comfort some of the women and girls who had fled to the hills.

Friday morning dawned and we wondered what the day would bring. Some heard rifle shots in the distance and about ten o'clock in the morning there was a cry, "They are coming!"

It was true. A band of one hundred robbers came, but passed along the ridge of the hill at the back of the church, just out of sight. Some who had gone out to watch, returned to report that the robbers had gone further on toward a market place in the direction of Kopu.

Needless to say, we were thankful to God for this present deliverance, a direct answer to our prayers, while we further prayed that they might not go on to Kopu, as seemed so probable.

These robbers lodged about seven miles from Chiehkeo and after resting there the remainder of the day made a night march in the moonlight over the hills. Going about twenty-five miles, they arrived, soon after daylight, at the place where the official of the Kopu district lives. They killed this official and robbed the place of his hoard of silver and opium. Only a few months before, this same official called here and had dinner with us.

It was on a Saturday morning that the robbery took place. Kopu soon got the

news as the official's home is about seventeen miles from there. The people heard that the robbers were returning that day, having decided to pass the night here. Our people assembled in the courtyard, and kneeling down, asked God's protection.

The road from the official's place makes a fork about ten miles from Kopu, one road coming right down into the village here, and the other passing below the village, just out of sight. The robbers took the latter path and rested on Saturday night about seven miles from Kopu.

On the Sunday morning they passed along the road quite near Kopu. The horse of one of the evangelists was grazing down that way and the robbers stole it, but Kopu was preserved! God had again answered prayer, even as He had done at Chiehkeo.

On Wednesday a party of about thirty soldiers from the nearest city (about forty miles away) was sent to see if anything had happened to us. They put up at a village nearby and were to return the next day.

There are still reports of other bands of robbers and we need to continue in prayer.

## Readiness to Listen to the Gospel

By Mrs. W. F. H. BRISCOE (*née* Kuehn), Suifu, Szechwan

**A**T the invitation of Mr. Hsiao, one of our Suifu church members, Miss Carrie Andrews and I went to his home in the country over thirty miles from here, for a week of evangelistic meetings amongst the women of that district.

Our bible-woman, Mrs. Chao, went with us, and her mother, Mrs. Chiang, a most consecrated earnest Christian, joined us after we arrived there.

Mrs. Chiang is about sixty-five years of age, and is the sister of Mr. Hsiao who invited us. She had been visiting some relatives ten miles away, and when she was to start on her trip to join us, there



were no traveling chairs or men available. Rather than disappoint us, and because of her eagerness to witness in her native place, she walked the ten miles on a rainy day on her tiny feet. You have no idea of the frightfully slippery, unsafe roads we have in rainy weather.

Her testimony added much in gaining the interest of the women, and also her many relatives. She has three brothers who are prosperous business men and because of their influence we immediately gained the confidence of the people. And as Mrs. Chiang had not been to her old home for some years, these brothers had feasts in honor of their elder sister and we were invited to them.

At one of the feasts, a relative who had been a vegetarian for many years, broke her vow after Mrs. Chiang and Mrs. Chao gave their testimonies and she sat down to the feast with us and tremblingly ate a piece of meat. At another feast, Mrs. Chiang's aged father (eighty-six, and extremely deaf) asked if we had not some printed prayer so he could have an idea of what to pray. Miss Andrews had a little booklet containing a prayer, and I cannot tell you what an impression it made to hear that venerable old gentleman read this prayer aloud, and I am sure God heard this seeking child of eighty-six who had spent his lifetime worshipping idols and an ancestral tablet.

Would you like to know how we conducted our little meetings? I should hardly say "little," as the room was always crowded with women with every bit of standing room taken, while even the doorway was filled with men.

We had striking Scripture portions and pictures on the walls, and opened the meetings by reading and explaining the hymn of the morning or evening, as the case happened to be. The hymns were written in very large characters and I would sing a verse and then try to get them to join with me.

The first day or two the women feared to sing. Does it not seem strange that only the "singing girl" of the streets in China seems entitled to what women at home may count a blessed privilege? The Chinese mothers have a weird, low moan (hardly a hum!) which they use as a lullaby for their babies. However, we gradually got the confidence of the women and they gradually got over their strangeness and before the week was ended we had succeeded in getting quite a chorus of "joyful noises."

The singing was followed by a message either by Miss Andrews or myself as we sought in our weak way, and with stammering tongue, to make known to these babe-minds the love of the Lord Jesus. Mrs. Chao, our bible-woman, followed with her Bible talk, which sometimes lasted an hour, and during all this time the attention was all we could desire.

After the meetings we would be surrounded by women asking questions. Never shall I forget one evening in particular when two women came to me and said they would be glad to pray to God but they did not know what to pray, when and where. Also they almost staggered me with the question if they were to worship us. These poor, dear souls have always prayed to idols which they could see, and now to be told to worship God, whom they cannot see, is so different and difficult!

I taught them a little prayer, but added that they could use whatever words they desired to fit their need. I explained as best I could that if one of their little ones, a child even of ten or twelve months, wanted anything, although it was too young to speak much, the mother-heart understood. That it is so with our Lord—we are all like little children in His sight and yet He understands and hears our feeblest prayer. Not soon shall I forget the pleading, the heart-hunger for more, as they asked how soon we would be coming again. On the last night, it seemed the crowd positively would not leave and it was midnight when we finally got to bed.

There is a wonderful readiness on the part of the Chinese here to listen to the Gospel and it is the burden of our prayers that our native Christians may see and seize the opportunity of faithfully giving and living their testimony.

### "In Memory of the Birth of the Lord Jesus"

By Mrs. H. S. FERGUSON, Chengyangkwan, Anhwei

WHILE at Yingshanghsien my husband received the first large sum of money for famine relief—not large when the need is considered. The first distribution of rice was made a few days before Christmas.

The Christians investigated the needy parts of the city and suburbs, and prepared lists of the families. Each head of a family needing food was given a slip of paper stamped, "In memory of the birth of the Lord Jesus," and on presenting this at the street chapel each was given rice in proportion to the number of "mouths" in the family.

In Yingshanghsien the total thus helped was about 2,500 and in Changpaitu over half as many. The measure per person was over four pounds, so this would be quite a gift to the very poor, some of whom were found eating wild greens with no grain added to it.

Many are making their wheat or rice go as far as possible, eating only gruel or porridge instead of bread and other dry grain food. Fortunately fish have been very plentiful and cheap but almost every other article of diet has increased in price with the added demand caused by the shortage in beans and other crops.

In the three provinces affected by the flood it is estimated there are 6,000,000 people who will be destitute before the wheat is reaped in June. In our particular field my husband reckons the famine-stricken number 150,000.

MANY SPIRITS are abroad in the world, and the credentials they display are precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them, in silence;—and ask for the *print of the nails!*—*Justin Martyr.*

NOT of the world—John xvii: 16. What does "the world" mean? Just the sum total of those forces which seek to draw men away from God. And if we walk with Christ, the world's ideals, maxims, fashions, conventionalities and the like will have neither formative nor deterrent power over us. We shall walk by another rule and mind another thing—*J. Stuart Holden.*



## Some Chinese Interiors

By Miss RUTH C. BENSON, Kiehsiu, Shansi

ON my trip to the mountains early in December, I lived with the people right in their homes. In one of the places, the house consisted only of one room, and I slept at night with the mother and the two children in that same room. On one end of the kang (platform bed, heated by pipes underneath) was a cloth-weaving machine, and we slept on the other part of it. On one of the walls, a bunch of corn cobs was hanging. Near the center of the room was a pile of grain, and on the top of the tall cupboard, a lot of squashes were stored, while underneath were potatoes. On one side of the room was a water barrel of stone, with still more barrels containing others things. Can you imagine what the room was like? Very different from our own way of living. The woman herself was very untidy but very kind and hospitable and I had a good time there.

The next place was something the same in looks, but as soon as we arrived they started firing up to get a meal for us and when it was time to go to bed, the kang was frightfully hot, so my donkey man asked them for some boards to lay across my end for my bedding to be on (he is always so thoughtful). Well, at this place I slept with the mother and her daughter and their two cats which kept racing over the kang all night. Just as I was about to go to sleep, one of them would run over my head, and then of course I would be wide awake.

Some of these things are unpleasant indeed, but praise God, "His grace is sufficient," and the pleasure and blessing in telling the Gospel make up for it all! The women were all so anxious to hear! They listened very interestedly and when we left begged us to come again. I hope to go back there in the spring, if the Lord tarries, and take a bible-woman with me.

The compound on which we are is partly owned by the Mission and partly rented, so the landlord's home is also on the compound. He is very old and for a long time has been rapidly failing. Yesterday we learned that he had died, the sign being a broken bowl and a pair of chopsticks thrown just outside the door. That is the way they let it be known—not a word was said nor was anyone seen. Much prayer has gone up for that old man, but God only knows how his heart was towards Him. No one except the two little girls come to services, although they are right nearby.

## Trying to make a Cold Church Warm

By Mr. C. S. McGHEE, Sienkū, Chekiang

THE work at this centre has been hard and difficult, the impression being like that of passing through a cold spell when one has to work hard if only to keep himself warm.

Non-attendance at the services has been on the increase, not from lack of visiting or shepherding but mainly for two reasons. First, famine prices for food together with bad harvests have caused some members to work on Sunday to the neglect

of worship. Second, the backsliding or departure of some has followed my refusal to help in lawsuits, that is, asking the official to favor a member's suit which would change the foreigner's vocation from a spiritual advisor to that of a shady lawyer, trying to influence the magistrate.

Our opportunities for witnessing have been good. The officials asked our co-operation with two representatives of the Shanghai Famine Relief Committee when for five days we distributed one bushel of rice at twenty cents to each holder of a ticket. Something like three thousand to four thousand people were served daily. And while the good work was going on and between the rush of the people, the scribes, who were yamen clerks, would argue on Christianity from the tracts and booklets we were giving out. The spiritual results of that relief work as far as these clerks are concerned is that some who were very bitter in argument at first, became interested and now often attend our Sunday services.

Take the people in Chinese cities and villages, housed under most unsanitary conditions in a malarious district, living in sin and degradation, and you can judge the physical results to both children and grown people. Day by day people come to our dispensary to get relief and help. An opium sot in a fit of anger in a quarrel attempts suicide by taking opium, and a rush is made for our help, saving his life. Unfaithful wives attempt to poison their husbands by arsenic and lead powder. Then through our dispensary we saved the lives of the husbands—and the wives from penal servitude for life. Such were three of our cases this year, out of 1,353 patients seen and forty visited in their homes. Beside the above cases several babies given up by Chinese doctors after being nearly killed by their quackery were brought to us as a last resort by their parents, and these through staying on our compound and being given constant attention were pulled through severe attacks of bronchial-pneumonia to the joy of us all.

For children of school age, many of whom live almost vagabond or street arab existence, we have in our school an opportunity of bringing the Gospel in its truth and power home to these young hearts. We have a number of boys and girls made bright not only by booklearning but by a growing knowledge of the true God and a divine Savior.

To give a single incident of the spiritual result of our school let me tell of one young boy, about fourteen years of age. One day one of our evangelists was stopped on the street by an acquaintance who told him the story of this boy's courage in the heathen home. Several visitors were persuading the boy to leave our school and not attend our Sunday services. The boy spoke of the solid teaching he got, comparing it to the loose way the boys are taught in the native schools. He spoke also of the evidences of Christian religion which he was taught. This brought on a great deal of argument for idols and for Confucius' teaching, but the young boy silenced his questioners again and again. This was what an outsider told our evangelist. I have noticed how the boy bows his head reverently when he comes into services and how eagerly he drinks in the truth from the Living Word.



## What it Costs to be a Heathen in China

By Mr. ROBERT GILLIES, Kiangchow, Shansi

**J**UST back from Yicheng, of course I am full of all the latest news of that queer, old-fashioned little city. There was great excitement there the day before I left.

No! oh, no! It was not a football match, though the little place would have been less excited if it had been. Nor was it a fire! But as you would never guess what it was that made everybody look so interested, I must tell the story from the beginning.

The Wang family keep a shop where they sell string in the west end of the dingy little High Street. Over a year ago, one of the aunties of the family died and was in due course buried with all those heart-rending, sad ceremonies which accompany the funeral of those who die in heathen darkness. When a little while ago, the family called in the Wind-and-Water Gentleman (necromancer) and confided to him the sad news that for months past bad luck had followed them on all hands, this worthy was not slow to recollect the fact of that lady's death. In due time, after profound research and learned disquisitions, Mr. Wind-and-Water pronounced his verdict.

"These calamities," he said, "are but the beginning of worse. They arise from one cause. The lady in the coffin has white hair now, and she had black, of course, when she died."

The Wangs were greatly upset and Mr. Wind-and-Water saw his chance. "This can be remedied," he said, "but alas! the cost will not be trifling. For one thing, you must re-bury the auntie. Then you must invite the Wind God to your house."

Forthwith, on a lucky day, chosen—in consideration of a suitable fee—by one of the Wind-and-Water fraternity, the re-burial took place. But, of course, one condition laid down was that no

"prying Peter" should steal a lock or even see the unlucky "white hair." So the coffin was untouched! Then the Wind God from his temple some miles away came over for the visit which was to bring prosperity to the family.

Now, it may not be considered a very serious thing to have as a guest one who says nothing, eats nothing and requires nothing more than space for his ugly body of mud, straw and paint. But unfortunately it is the custom at Yicheng, when His Supreme Ugliness, the Wind God, goes on a visit, that the whole body of his "attendants" accompany him, and these worthies are men of normal appetites, who on special occasions can even develop abnormal appetites. On the visit to the Wangs their number, I am told, exceeded eighty, and to properly receive them a suitable number of the relatives and friends of the Wangs made it convenient to be present also. The nature of the case forbade any stinginess on the part of the family for, of course, that would be to provoke rather than appease the sinister forces of good and bad luck. Then, too, the attendants were of different ranks and one among them required to be elevated on four tables placed one above the other in the courtyard while he sat on the top performing mystic rites to put things right for dead and living.

The three days' festivities were not over when I left the city, and as it rained it is quite possible that owing to his constitution not being rain proof the idol may have had to prolong his stay.

As we saw the people going backwards and forwards to see all that was going on in the Wangs' home, one could not but contrast this awful darkness with the glorious Gospel light. "They shall eat the fruit of their own way, and be filled with their own devices. . . . The prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Proverbs 1:31-33).

## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on February 9th, 1922

*A correction.* In my last letter (January 4th), when giving my statistical summary, the number of former members re-admitted to the fellowship of the Mission during 1921 was, by an inadvertence, given as two instead of five which was the correct figure.

*Unrest and Lawlessness.* I regret to report that further news of unrest and lawlessness has reached us from Shensi. The Mission premises at Fengsiang were looted by soldiers early last month, and thus, for the second time, Mr. and Mrs. C. H. Stevens lost their personal property. Happily they were absent from the station at the time as they were giving help in the work at Meihsien. Mr. Easton informs us that there has been severe fighting in the same province and on January 7th the rebels looted that city, including the Mission house, but Miss Coleman, we are glad to learn, lost very little though those who had deposited things with her for safe custody lost heavily. Sisiang was looted the same night but the Mission house there was not molested.

*Recognition of Services.* Mr. G. F. Andrew, with the aid of Mr. R. A. Sea-

man, has done much valuable work in the reconstruction of the area devastated by the earthquake in Kansu, while Mr. Mann acted as Chairman and English Secretary of the International Earthquake Relief Committee in Lanchow. Mr. Andrew and Mr. Mann have both received from the President of the Chinese Republic the decoration of the Third Class Chia Ho Chang (Excellent Crop), while I understand a lesser honor has been conferred on Mr. Seaman, though I have no direct news of the subject. A joint letter of thanks to the Mission for the services of these workers has been received from the Military Governor and the Civil Governor of Kansu, the closing paragraph of which the following is a translation:

"We on behalf of the people are ashamed to have no means of recompensing you gentlemen and yet we are thankful for your excellent work. We shall constantly think of your wonderful religion having benevolence for its objective, and lay emphasis on its interest and labors. Hence in the days to come the work you have accomplished in the midst of the people of Kansu will,

as it were, speak for you and so enable both foreigners and Chinese alike to know that your achievements are by no means insignificant and that your honorable religion is to be congratulated on having such men."

*Among Moslems.* Mr. Mark E. Botham, who has been visiting eighteen centres in nine or ten of the provinces in eastern and central China in the interests of work among Moslems, will now be returning to his station at Lanchow, Kansu. His health, I am glad to say has greatly improved.

*Trade in Drugs.* Mr. R. Williams reports that, in the district of Lucheng in Shansi, contraband trade in narcotic pills is one of the greatest social curses. The enormous profits of the trade tempt even the Christians and these specially need our prayers.

*Baptisms.* Since the date of my last letter three hundred baptisms have been reported, 263 of which took place before December 31st, bringing the total thus far recorded for the year 1921 up to 5,342.

*Work for Women.* From several of our Mission stations in Kiangsi, we have



received news of blessing under Miss Gregg's ministry. From Miss Gregg herself we learn that, so far, 190 women have signified their decision for Christ.

*An Unusual Opportunity.* Mr. A. R. Saunders informs us that the Authorities of the Government Normal school at Yangchow have opened an exhibition for the benefit of famine funds which will continue until about February 17th. The church at the Central Gospel Hall has rented from the school authorities a preaching booth on the exhibition grounds in which the Gospel will be preached at intervals throughout each day of the exhibition.

*Increasing Interest Among the Miao.* Mr. W. T. Herbert writing from the Yungning district in western Szechwan, says: "It is wonderful what the Lord is doing here. I feel that quite 3,000 Miao are ready for the Gospel and we have many calls to come here and go there. I reckon that interest has been created in twenty-five different centres, spreading over an area of at least 5,000 square miles."

*Conference in Anhwei.* Mr. H. E. Foucar has sent a report of a most successful annual conference held at Kinghsien, in the province of Anhwei, from December 4th to the 11th. The primary object of the conference was to seek spiritual blessing and increased knowledge of the believer's walk as taught in the Epistle to the Ephesians; it also furnished opportunity for learning

the Phonetic Script, and for conferring together about matters relating to church organization and problems affecting the work in the station. Mr. Matthews and Mr. Wilcox were both present and their ministry was much appreciated. On three evenings magic lantern exhibitions were given to crowded audiences and the remaining evenings were devoted entirely to evangelistic addresses. Mr Foucar writes: "At the close of the conference one could not help feeling that the Lord had glorified His name among us and richly fulfilled the promise concerning His Word: 'It shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it'."

## No May Conference

For various reasons which cannot be entered into at this time, it has lately been decided not to hold a conference at Atlantic City in the month of May as the Mission did last year. Notice will be given later in China's Millions regarding other conferences.

## Here and There

Mr. George H. Duff who was one of the first North American party to China under the China Inland Mission, has for some years been living in Hamilton, Ontario. Ill with pneumonia for only

a few days, he passed away on March 17th. As his interest in the Mission was always keen even during his years at home, his departure causes us to feel that we are recording the loss of another member of the Mission. The sympathies and prayers of many will go out to Mrs. Duff and her sons. Mrs. Duff as Miss Fitzsimmons, went out to China also in the first North American party.

Mr. and Mrs. G. Cecil-Smith safely arrived in Shanghai and having been appointed delegates to the National Christian Conference, will remain at the coast until this meets in May, Mrs. Cecil-Smith giving assistance in the house-keeping department at the Mission compound in Shanghai and Mr. Cecil-Smith helping Mr. Gibb in visiting stations in north Anhwei.

Dr. and Mrs. Howard Taylor who, on an extended tour in China, were traveling from the province of Kweichow to Yunnan, fell into the hands of brigands on February 16th, some twenty-odd miles from Yunnanfu. As Mrs. Taylor at first refused to leave her husband the robbers carried off both of them, but later released Mrs. Taylor who reached Yunnanfu safe and well. It is reported that Dr. Taylor is held for ransom, the robbers demanding \$20,000. Appeal has been made on behalf of Dr. Taylor to authorities at Peking, and with much prayer being offered it is hoped he may soon be released.

## CHINA INLAND MISSION: SUMMARY OF NORTH AMERICAN ACCOUNTS, 1921 CONSOLIDATED SUMMARY OF PHILADELPHIA AND TORONTO CASH ACCOUNTS

### Receipts:

Balance from 1920:	
Annuity Account.....	\$ 385.34
General Fund Account.....	907.45
Home Special Account.....	412.89
	<u>\$ 1,705.68</u>

### Received in 1921:

Missionary Account, for support of missionaries in China and at home.....	\$ 35,609.66
Native Helper Account, for support of pastors, evangelists and bible-women.....	14,798.89
Native School Account, for support of native children in schools in China.....	1,798.57
Foreign Special Account, for bible schools, orphanages, purchase of gospels, tracts, etc.....	45,212.56
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China.....	3,741.78
Annuity Account, for support of missionaries permanently detained at home.....	5,939.00
Home Special Account, for use in Philadelphia and Toronto Homes and offices.....	754.36
"China's Millions" Account, for printing and circulating of "China's Millions".....	61.25
Mission Home Account, for furnishing of and repairs to Mission Homes.....	928.14
General Fund Account, for general Mission use (including interest on investments)....	63,214.80
	<u>172,059.01</u>

\$173,764.69

### Disbursements:

#### Paid out in 1921:

Missionary Account, remitted to China and paid out at home for support of missionaries.....	\$ 61,889.56
Native Helper Account, remitted to China for support of pastors, evangelists and bible-women.....	14,798.89
Native School Account, remitted to China for support of native children in schools in China.....	1,798.57
Foreign Special Account, remitted to China for bible schools, orphanages, purchase of gospels, tracts, etc.....	45,212.56
Outfit and Passage Account, for outfits and traveling expenses of missionaries to China.....	9,003.22
Annuity Account, for support of missionaries permanently detained at home.....	6,198.07
Home Special Account, for use of Philadelphia and Toronto Homes and offices.....	748.51
Candidate Account, for candidates' traveling expenses and for their testing and training.....	427.22
Traveling Account, for traveling expenses of returned missionaries, officers, deputation workers and office helpers.....	807.12
Mission Home Account, for furnishing of and repairs to Mission Homes and trustee's fee.....	4,488.14
Office Account, for office fixtures, printing stationery, postage, telegrams, bank charges, etc.....	2,198.58
House Rental and Fuel Account, for house rental, fuel, gas, water, taxes, insurance and freight.....	3,265.32
Office and Board Account, for support of officers and families and for entertainment of visitors in Mission Homes.....	6,622.46
Office and Home Helper Account, for support of office and home helpers.....	11,394.07
"China's Millions" and Prayer Union Account, for printing and circulating of "China's Millions" and for Prayer Union cards.....	3,194.39
Meeting Account, for advertising, etc.....	197.14
Literature Account, for circulating Mission literature.....	120.00
	<u>\$172,363.82</u>

### Balance, December 31, 1921:

Annuity Account.....	\$ 126.27
General Fund Account.....	659.26
Home Special Account.....	418.74
Mission Home Account.....	166.60
Outfit and Passage Account.....	30.00
	<u>1,400.87</u>

\$173,764.69

### FAMINE RELIEF FUNDS

Received in 1921 for famine relief..... \$ 57,154.75

Remitted to China in 1921 for famine relief..... \$ 57,154.75

We have audited the Philadelphia accounts of the China Inland Mission for the year 1921, and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to by Mr. J. R. Douglas, Auditor, and the Philadelphia cash account. Philadelphia, 17th February, 1922.

(Signed) LYBRAND, ROSS BROS. & MONTGOMERY.



## Editorial Notes

**A**LTHOUGH Mr. Southey's portrait was presented last month, together with his last (his 77th!) circular letter, we have felt impelled to reprint this month the appreciation appearing in the Australasian "China's Millions" from the pen of Dr. Kitchen of Melbourne. A life such as Mr. Southey's is a testimony to the power of the Spirit, an evidence of the indwelling Christ, a benediction to saints below, and a sweet savor to the Lord above. It gives proof to the unbeliever that there is reality in Christianity, and it stirs up the Christian to desire that Christ may weave a pattern of similar beauty in one's own web of life however limited may seem the earthly loom.

Death continues to make inroads upon the ranks of the Mission. In a recent number we made mention of the Home-call of Mrs. Edward Hunt on December 26th, and now we have to record that of Mr. Hunt himself, on February 12th. In connection with these two we are reminded of the words of David (2 Samuel 1:23) "For they were lovely and pleasant in their lives, and in their death they were not divided." To an unusual degree, Mr. and Mrs. Hunt seemed one in all they did, always sharing their pleasures and obviously delighting in each other's company. The Wenchow district of Chekiang has long been the field of their labors and over this district Mr. Hunt has been superintendent for several years, occupying on that account, a seat in the Mission's China Council. On January 24th, directly between the dates which mark our loss of Mr. and Mrs. Hunt, that veteran of Wenchow, Mrs. Stott, was called Home. Thus in three months just passed, three whose names have been intimately connected with Wenchow have been called up higher. What about the future of this important and extensive district? We are sure our readers will remember in prayer its great needs and lack of staff.

In Shanghai, a very important conference of China Inland Mission members is planned for the week beginning April 24th. Discussions will be doubtless upon such subjects as,—arrangements for strengthening and promoting efficiency in work throughout the field; promotion of Chinese leadership and self-support; educational work, women's work, etc. In the transactions of this gathering every friend of the Mission can have a part *by prayer*, asking for the presence and guidance of the Holy Spirit, that the outcome may be to the blessing of the work and to the glory of God. An unusually large number of our missionaries are expected, owing to their attendance as delegates to the National Conference following.

In China's National Christian Conference which meets in Shanghai, D. V., from May 2nd to the 11th, half the delegates will be Chinese, in contrast to previous conferences which were pre-eminently meetings of missionaries. Under the general subject of "The Chinese Church" discussion (directed by five commissions previously appointed) will be given to the following: (1) The Present State of Christianity

in China; (2) The Future Task of the Church; (3) The Message of the Church; (4) The Development of Leadership for the Work of the Church; (5) Co-ordination and Co-operation in the Work of the Church. Responsibility for two of the commissions is mainly on Chinese Christians. This notably includes commission three, whose duty it is to state the "Message of the Church." Just what the conference's final expression on this will be is a matter of great moment. It will help either to preserve the church in China from evil tendencies of our time or else confirm it in them. For this and other reasons prayer for this gathering is earnestly asked. May the desire to seek only the will of God, to honor His Son, our Savior, and to be swayed fully by His Holy Spirit, pervade the gathering.

Underneath the call for a "restatement of Christianity in terms of modern thought" there must be something more than simply a desire for clear expression. Has language utterly failed? Are the revised versions already out of date? Have we really so lost the understanding of terms that people of our generation are like the heathen who lack words for God and all holy things? We cannot believe this, although a critic of our day has said that a certain class of men would entirely lose the art of reading were it not for the sporting page of our newspapers. It seems rather that the "restatement of Christianity" which is desired is one which is not merely a departure from words but from the Word. The "modern mind" has not so much a quarrel with terms as with teaching. The course of the "restater" always appears to be one of evasion or elision with respect to certain portions of Scripture which have to do with sin and man's fallen condition, the deity of Christ and the essential shedding of His blood for the redemption of mankind. Some, in their restatement of Christianity, apparently consider the Bible, which has given them all they know of salvation, a mere scaffolding which, now that they are built up in the Christian faith, can safely be torn down. Their faith they think will stand without it. But surely, "faith cometh by hearing, and hearing by the Word of God." Our need is not less dependence upon the Bible but more, not so much an interest in human aspirations as in God-given "inspiration," not a groping after truth in uncertain places but the acceptance of its distinct expression in the Holy Scriptures, not a restatement of doctrines but a *reinstatement*. We need to put back what is being taken away, to bring to distinctness again unfocused views; above all, to see that Christ is the whole of Christianity, and proclaim Him as God and Savior instead of talking of "the influences of Jesus", "quickening social and national conscience", "the world enterprise of Christianity," and other verbal earth-born clouds that arise to hide Him from His servants' eyes. God, who states the Truth to us through His Holy Spirit throughout the Scriptures, is both *infinite* and *definite*; man who would restate the truth, shifts words and shows himself only *finite* and *indefinite*.





"THE PLOUGHMAN HOMEWARD PLODS  
HIS WEARY WAY"

Photograph by the late  
Rev. A. O. Loosley

## ARRIVALS

March 13th, 1922, at Vancouver, Mr. and Mrs. H. L. Bourne, Mr. and Mrs. F. Tull with daughters Marjorie and Doreen, and Willie Anderson, from China.

## Prayer Calls—Praise Echoes

## An Index for Prayer Union Members

Let us pray for unity in Christ and a cleansing which will make the unity vital, with spiritual life (page 52).

Pray that men may not use the name "Christianity" to cover "a new religion" (pp. 52 and 63).

Give thanks for the testimony of the life of Mr. Southey (pp. 53 and 63).

Pray that broadcast sowing may bring its harvest even though late (p.54).

Remember our medical work (pp. 55 and 60).

Pray for Sichow and Siaoyi and for "all kinds of work" that have been done in the name of the Lord (p. 57).

Give thanks for the preservation of those attending conference in the midst of robbers and **remember** the constant danger from brigands which prevails in China to-day (pp. 59 and 61), asking for the release of Dr. Taylor (p. 62).

**Praise God** for the readiness of many to listen to the Gospel (p. 59).

Remember those afflicted by famine (p. 60).

Pray for peace in China (p. 61).

**Thank God** for the large number of baptisms in 1921 and **bring before God** the losses of the Mission and personal friends through the Home-call of those who have served in China (pp. 62,63).

Please pray especially for the important conferences to be held in Shanghai in April and May (p. 63).

MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, FEBRUARY, 1922

PHILADELPHIA		Amount No.		Amount No.		Amount No.		Amount No.		Amount No.		Amount No.		Amount No.	
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PURPOSES		10th		10th		10th		10th		10th		10th		10th	
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EBENEZER

# CHINA'S MILLIONS

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TORONTO  
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## CONTENTS

FOREIGN MISSIONS, AND THE LORD'S RETURN —By J. Hudson Taylor.....	67	THE FREE (?) CITIZENS OF THE CHINESE REPUBLIC—By Mr. A. K. Macpherson.....	76
A STRANGE BUT TRUE STORY—By Mrs. H. Grattan Guinness.....	68	A BLIND WOMAN BEARING LIGHT TO OTHERS— By Miss C. E. Chaffee.....	77
A TRANSFORMED VILLAGE—By Rev. G. H. Booth.....	69	MR. CHENG TSUNG-CHU VISITS THE C.I.M. IN LONDON—From the "Chinese Christian Intelligencer".....	77
A CITY OPENED TO THE GOSPEL THROUGH MEDICAL WORK—By Mr. A. Moore.....	70	OUR SHANGHAI LETTER—By Mr. J. Stark....	77
GETTING BACK TO THE STATION—By Rev. E. G. Bevis.....	72	HERE AND THERE.....	78
FROM KANSU TO THE COAST—By Mrs. J. S. Fiddler.....	74	PRAYER CALLS—PRAISE ECHOES.....	78
THE MISCELLANY OF MISSIONARY WORK— By Mr. A. Jennings.....	74	EDITORIAL NOTES—F.F.H.....	79
		DONATIONS.....	80



A GROUP OF HEATHEN WOMEN AND CHILDREN OF YUNNAN, ABSORBED IN WATCHING AN OPEN-AIR THEATRICAL PERFORMANCE. IN CHINA SUCH A PERFORMANCE IS CONFESSEDLY IDOLATROUS, WHILE IN OUR HOME LANDS THE MATINEE OR "MOVIE" MAY HAVE QUITE AS EAGER DEVOTEES WHO DO NOT FRANKLY ADMIT THE NATURE OF WHAT THEY THROG TO SEE. NOTE THE BOUND FEET OF THE WOMEN. MINDS AND HEARTS ARE LIKEWISE BOUND

Photograph by Mr. Robert Powell



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, PRINCETON, N.J.

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*Inquiries, offers of service, donations, or orders for publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; outstations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. Neither collections nor personal solicitation of money is authorized.

**Income** (1920): N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, 107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920) baptized since commencement, 81,092.

**Prospect:** This is a time of continued seed sowing, for there are large districts still without the Word of God, printed or preached, but is also a blessed time of reaping. Large numbers of Chinese Christians are laboring with the missionaries for the salvation of their people, and the changed attitude of the upper classes opens wonderful opportunities before the church of Christ.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure will be sent to those who desire it.

**Request:** The China Inland Mission earnestly desires the prayers of God's people for the native and foreign workers, for more workers and for the millions of Chinese, that many may be saved and sanctified. The annual card of membership in the C. I. M. Prayer Union will be sent free of charge, on request, to all who desire to be with us in a definite ministry of prayer on behalf of China. (Write the Prayer Union Secretary, 507 Church St., Toronto, Ont.)

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

MAY, 1922

## Foreign Missions, and the Lord's Return

By the late Rev. J. HUDSON TAYLOR

THE END of all things is at hand." To those whose eyes are open to see the trend of things it is not a sorrowful thing, for things are not getting better and better.

It is a very solemn thing to know that there are more unsaved souls to-day than there were a century ago. This is sometimes called "the age of missions." But when Carey first went to India there were fewer unsaved heathen than there are to-day. What is the state of things on the Continent and at home? The churches are not keeping pace with the increase of the population. There is no doubt we are living in a favored part of the world. But we are not overtaking the increase of the population. Therefore, when I see these words, "The end of all things is at hand," I am deeply thankful.

Our little day of service is soon passing away; but there is something better than the service of the church. There is the Master Himself coming. Where there is a large family, it does not do for the head of it to be away for any lengthened period. It is necessary for him to return to put things right. Does not the church need the Master to come and put things right? Is it not a very gladsome thing to know that He is coming soon, and that every heart will be glad to meet Him when He comes into the air? It is a very solemn thing to those for whom He is nothing. It should stir us up to the greatest earnestness.

The Apostle brings this before us in order to stimulate us in the performance of our Christian duties. He says: "Be sober, and watch unto prayer." "As every man has received the gift, even so minister the same." See that your work is getting forward, and that your books are in order, for the end may be very soon. This chapter seems based upon this fact, the end is near.

It is very striking to look through the New Testament and see how the coming of the Lord is the motive and stimulus that is set before us for the life of practical holiness. Each one of the Apostles in his writings brings this forward. You remember how Paul appeals to the Lord's coming in many passages. And very notably in the first Epistle to the Corinthians, and also in the Epistles to the Thessalonians, and elsewhere, in his appeal he refers to the coming of the Lord as the great incentive

to holy living. If we read the writings of the other Apostles, we find the same incentive.

If the Lord is really coming very soon, is it not a very practical motive? People often tell me that such a hope, such a belief, would cut the nerve of missionary effort. I do not find it so. On the other hand, I know no motive that has been so stimulating or more practical to myself.

I remember when this truth was first brought before me as a medical student. It did not take a long time to make a very practical effect on me. I went through my bookshelves and sold and gave away a good many of the books. My wardrobe was not a very extensive one; but, when I thought that the Lord might come at any time, I soon saw that I could reduce it, and I did so. If the Master should come to-morrow, may I have my house in such order as I should like Him to find it. If this were really an operative motive, it would stimulate more really and more truthfully than anything else that I know.

It has been my duty more than once or twice to leave my dear wife and children alone whilst I have gone out to the mission field. I cannot tell you what a practical joy it was to me to feel that I might not have to wait until I returned from China to meet them again. I thought that the Lord might come even before I got to China, and then I knew that I would meet my loved ones in the air.

We are told to comfort one another in our bereavement, when we see the earth closing over those more dear than life, with the thought that the separation may be only for a little while. They are safe with Jesus, and at any time the re-union may come, and we shall all be with the Lord.

Oh, yes, it is a very practical hope, and I would urge upon all to see to it that it be kept practical and not merely a subject for discussion. Where this hope is really held, it is a cleansing, a purifying hope; a blessed hope, in the best sense of the word; a stimulating hope, an encouraging hope.

I believe there is no event put between the believers and the coming of their Lord. The church has had this hope set before it for many centuries, and if it was a joyful hope to them so very long ago, how much more so should it be to us now.

What can we do to hasten the coming of our



Lord? We are quite sure that He will not come to an incomplete bride. We are quite sure the number of His elect will be complete before He comes; and, as we do not know where this elect is to be found, let us be earnest in every effort that may win souls to Christ, and that may stimulate those who are members of His church to put on their beautiful garments and become as men who wait for their Lord. I think in this way we shall do what in us lies to hasten the coming of the Lord.

What a glad day it will be to one of the Lord's people to find that he or she has been the means of winning the last soul for Christ—the one for which He has been waiting. The moment when that one is brought into the fold the Lord will collect His saints, and will go forth to meet His people. Will it not be a privilege to bring in the hour of His joy and the consummation of our own blessedness?

We frequently hear the remark that history repeats itself. There is a good deal of truth in it. Before the destruction of Jerusalem, the Lord gave His people very solemn warnings against worldliness, and He told them to make friends of the unrighteous mammon, and to sell what they had and give alms. Some carried this advice to such an extent that prudent people, no doubt, thought they were going beyond reason. Some of them sold their houses. Who were the losers?

A little time later Jerusalem was surrounded by armies and the opportunity was given to the Lord's people to escape. It was a very short opportunity. They had the Master's warning, when they saw Jerusalem surrounded by armies, to take the opportunity when it presented itself. Those who were on the housetops were not to go down into the houses to take away anything, and those who were in the fields were not to return home. Who were the losers? Those who had so many treasures behind that they went and tried to rescue some of them, and, perhaps lost their opportunity to escape.

There is a similar day coming in which it will be impossible to make friends of unrighteous mammon. There is a day coming in which there will not be a chance of leaving a loved home for the purpose of carrying the Gospel to the heathen in foreign lands. All of us should say, "Lord, what wilt Thou have me to do?" We ought to go wherever He may send us, or stay as He may direct us.

We want to have nothing between our souls and our Master, if He may come at any time. If I am living in the attitude of the man who only waits for the Lord, it makes very little difference whether He comes to-day or to-morrow or at a later time.

Waiting for my Lord, He will not leave me alone. As the Lord reveals Himself to me, to my heart, and the heart is gratified and satisfied with the only satisfying portion—Himself—whether He delay His coming a few days more, or whether He comes speedily, it makes little matter to me. If I am left here it is for His service and to do His will, and if He calls me Home it is far better. If we are living in this spirit the difficulty that presses upon so many vanishes at once.

You often hear the inquiry: Is not Africa or China or India unhealthy? Some of these countries are not so unhealthy as some people think. I have spent nearly forty years of my life in China and I

am stronger now than when I went. But, really, it does not matter to me whether this place is healthy or unhealthy. The question is, does the Lord want me there or here?

There are some converted people who would not go to heaven, if they could help it. If we really love the Lord, and if heaven is really our home, and if the Lord would be pleased to accept from me ten years of service in China instead of twenty years in England, would I not be the gainer by ten years, for I should get Home ten years earlier?

## A Strange But True Story

By Mrs. H. GRATTAN GUINNESS\*

**A** WEALTHY FARMER, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures fertilized, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the greater part of the farm seemed never to have been *visited* by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations had interfered with those of his neighbor.

And a vast amount of labor had been *lost*, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in fertilizing the soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and fertilizer, skill and time and strength, had been wasted for *no result*. The very same amount of toil and capital, *expended according to his directions*, would

\*This oft-repeated but ever timely message is published as a leaflet (at eight cents per dozen) by the Bible House of Los Angeles, 643 South Olive Street, Los Angeles, California.



have brought the whole demesne into culture, and yielded a noble revenue. But season after season rolled away in sad succession, leaving those unbounded acres of various, but all *reclaimable* soils, barren and useless; and as to the park,—it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the *whole property* into order." But they did not do it.

Some few tried and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labor of a few in some distant valley had resulted in a crop they were all unable to gather by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men? Traitors, not true servants to their Lord? Ah, I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world and preach the Gospel to *every creature*," and that 1,900 years afterwards they had *not even mentioned that there was a Gospel, to one-half of the world*.

## A Transformed Village

By Rev. GEORGE H. BOOTH, Yünnanfu, Yünnan

**A** THOUSAND years of "social uplift" could not accomplish what the Gospel has done in this place (Ah-K'oh-i) in a little over two years. It seemed to me that the place was like a little taste of heaven. It was only a small settlement of fifteen families, scattered around on the side of a large mountain. Ten of these families have received the Gospel.

When we arrived there were a large number of the people out to meet us, and before we were able to see them we could hear them singing. And with the singing of hymns they escorted us into the leader's home. They have no chapel there as yet and at present all meet together in the home of the leading Christian—a large, flat, mud-roofed building. It had three rooms, one being as large as the other two.

This larger room was the "living room" and it was a real one. It had rather a low, beamed ceiling covered with the smoke of generations. At one end was the big fire where the food was cooked, while in the centre of the room there was an inviting wood fire burning, campfire fashion, for it

is cool up in these mountains. Along one side of the long room were wooden beds, on the other side, hymn sheets, blackboard, illustrated Scripture drawings, etc. Overhead hung some heavy bows and arrows which they set in traps for shooting leopards, and by the side of the door were a couple of old-fashioned guns.

All this would not particularly remind one of heaven but there was something else there—men and women, boys and girls, and they put the transforming touch on the whole place. Every moment of our time was filled up in blessed fellowship and service.

In the evening we taught them several little Bible verse choruses. The evangelist who is there soon picked them up and then took the women off to one side to teach them, while some of the men were in another corner learning by themselves. And there was yet another little group of men looking at a large Sunday School picture roll portraying the Lord Jesus healing the sick. We had brought it especially for them for they have never seen such before.

As they were looking at it, suddenly they started singing a short history of the life of our Lord, commencing at this incident and going right through to the end. So here were the three groups of people all singing away. There was not much harmony from a musical standpoint but oh! the joy that filled my soul is more than tongue can tell.

And so it went on. Joy, harmony, peace, goodwill. Next morning I was awakened at three o'clock by hearing two women singing over the choruses that we had taught them the night before.

As we had been welcomed with singing so were we sent away. Some of the men escorted us right on to our next stopping place, thirty miles off. All the way they were singing hymns and we had the greatest difficulty in getting them to turn back, but at last they did and still they were singing, and half an hour afterward when we were away down the mountain we could still hear them. This was about the last that we heard:

Whosoever heareth, shout, shout the sound!

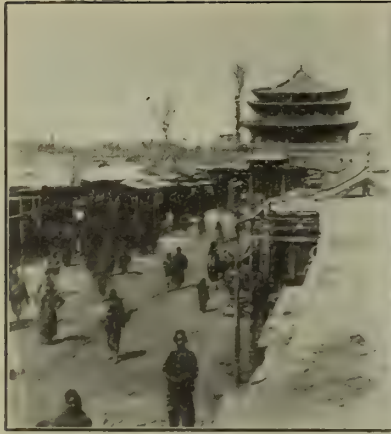
Send the blessed tidings all the world around;

'Tis the blessed Master calls the wanderer home.

Whosoever will may come.

**L**ET us feel that everything that is human, everything outside the sufficiency of Christ, is only helpful in the measure in which it enables us to bring the soul to Him. If we put education or schools in the place of spiritual power to change the heart, it will be a profound mistake. If we get the idea that people are going to be converted by some educational *process*, instead of by a regenerative re-creation, it will be a profound mistake. If we put our trust in money, or learning, or eloquence, or in anything but the living God, it will be a profound mistake. Let all our auxiliaries be auxiliaries—means of bringing Christ and the soul into contact—then we may be truly thankful for them all. Let us exalt the glorious Gospel in our hearts, and believe that *it* is the power of God unto salvation. Let everything else *sit at its feet*. We shall never be discouraged if we realize that in Christ is our sufficiency.—*J. Hudson Taylor*.





THE PROVINCE OF KANSU DERIVES ITS NAME FROM TWO OF ITS LEADING CITIES, KANCHOW AND SUCHOW

STREET SCENES FROM EACH, INCLUDING THE WATCH OR "DRUM" TOWER, ARE SHOWN IN THE OUTER PHOTOGRAPHS. THE KANCHOW VIEW (AT THE LEFT) INCLUDES A STREET GROUP TO WHICH MESSRS. MATHER AND MOORE WERE PREACHING. THE CROWD, SOMEWHAT DRAWN AWAY BY THE CAMERA, HAD STOOD A LONG TIME LISTENING. SUCHOW (AT THE RIGHT) IS A VERY REMOTE CITY OF CHINA PROPER; IT HAS NO WEST GATE BECAUSE "THE WEST GATE OF CHINA" IN THE "GREAT WALL" IS ONLY TWENTY-ODD MILES AWAY. (MIDDLE) A BUILDING OF KANCHOW, HOUSING A HUGE RECLINING IMAGE OF BUDDHA (PROBABLY THE LARGEST IN CHINA) WITH MASSIVE ATTENDANT IDOLS STANDING AT ITS HEAD AND FEET

*Photographs by Mr. Arthur Moore*

## A City Opened to the Gospel Through Medical Work

By Mr. ARTHUR MOORE, Liangchow, Kansu

**K**ANCHOW, six days to the northwest, on the great road that leads out into central Asia, is a very interesting city. In days gone by, it has been occupied by Tibetans and Mongols, but now for many centuries it has been in the hands of the Chinese. It is only about fifty miles from the southern range of mountains commonly known as our Kansu Alps, as some of the peaks ascend to 23,000 and 24,000 feet above sea level. These are mountains of perpetual snow and keep the Northwest cool.

The city lies in a fertile valley and the district round about is the great rice growing centre for northwest China. There is also a good trade in leather and furs, which are carried to Tientsin on camels by way of the desert. As a city, it always appeals to me, being full of lakes and temples. At one time it must have been an important religious centre for Buddhism, probably under the Mongols. The lakes which are numerous and large are supplied from the southern mountains, though the water does not flow into the city by means of rivers but buries itself somewhere between the city and the mountains and oozes out into the city from various springs forming these lakes. There is also an abundant overflow which forms two rivers, one running under the city near the north gate, and the second under the west wall. These rivers flow north into the Mongolian desert and bury themselves in the sand.



THE LARGE CHORTON, OR RELIC TOMB, AT KANCHOW. THIS SYMBOLIZES THE FIVE ELEMENTS INTO WHICH BODIES ARE SUPPOSED TO BE RESOLVED AFTER DEATH. THE SQUARE BASE STANDS FOR "EARTH"; THE BROAD ROUNDED PORTION, "WATER"; THE PAGODA-LIKE SHAFT, "FIRE"; THE WIDENING DISK OR CAP, "AIR"; AND THE SMALL CROWNING APPEX, "ETHER"

*Photograph by Mr. Arthur Moore*

Kanchow contains the largest idol I have ever seen or heard of. It is made of earth, plastered with a composition of lime and paper pulp, and colored to perfection. It is in the shape of a reclining Buddha, its head resting on the right hand. The length is 120 feet and the height, including the raised platform, about 40 feet! It is an enormous and ingenious piece of work made by man in his determination to put God out of his knowledge and find an easier way, if possible, of getting to heaven and eternal bliss.

It is very difficult to believe that idolatry and idolatrous worship, or in fact any kind of worship outside the worship of God which is in truth and in spirit, is the outcome of man's desire to find God, and get to know Him whom to know is life eternal. Rather is it the outcome of man's determined attempt to find a way to heaven which is in accordance with his own evil heart's desire, and one

that will condone his particular form of sin. The world is full of such religions, so that no man in any land has to look far before he finds the one that suits him best.

Quite recently, while preaching in a city two days journey northwest, a young man after listening to the truth as it is in Christ, turned away with the following words, "Oh, if I can't gamble it won't do, I don't want it." This man is but a type of mankind in general, and this fact brings home to us the terrible need of preaching the Gospel to the heathen.



Believing in Jesus Christ as Savior and Lord, comes through hearing, and how shall they hear except we bear the message to them. Hence the Lord's last command to His disciples, "Go ye into *all the world* and preach the Gospel."

Kanchow also contains one of the largest chortons (relic tombs) I've ever seen. It is about 150 feet high and contains the remains of a "living Buddha," who died in this part of the world. So far as I can gather, he was a Mongol who formerly lived in the city. These relic tombs are supposed to symbolize the five elements into which the body is resolved at death, namely, earth, water, fire, air and ether.

The population of the city is 50,000, but there are large numbers of people throughout the district which is one of the most important in the northwest of China.

The real purport of this letter is to ask for prayer for this large city and district, and for Dr. and Mrs. Kao who are laboring in the Gospel in Kanchow. This brother and sister are the fruit of work in Honan. Dr. Kao was trained in the hospital at Kaifeng under Dr. Guinness. After spending some years in the work there he felt a call to the northwest and came to Lanchow where he assisted Doctors King and Parry in the Borden Memorial Hospital. But realizing that his call was to the further northwest, he left Lanchow about three years ago and traveled to Kanchow, where he and his wife have suffered persecution and the usual opposition experienced by the Lord's children who have tried to establish work in new centres. It is too long a story to tell but they were moved on from inn to house and from house to temple and made to feel they were "not wanted." However in answer to prayer the Lord gave them their present premises where they are doing good work and where souls are being saved.

It has been my privilege to go and see this work and to spend a few days with our brother and sister, and while there we examined a large number of inquirers and baptized seventeen men and women. Three of these were old men, aged seventy-eight, seventy and sixty-eight. The first old man is quite a character and I should think will bear a fearless testimony for the Lord.

One of the women, a Mrs. Chen, set to work after her conversion and led five others to the Lord and has had the joy quite recently of leading her husband, daughter, and son-in-law to the Master. The husband and son-in-law were baptized, but her daughter was ill and has had to wait. While spec-

tators looked on in wonder and the Christians sang hymns of praise we baptized the twelve younger men. You will be interested to hear that one of them was a Mohammedan. He is well known in the city but the other Mohammedans did not interfere. Perhaps his being a Honan man made a difference, but as a rule any Mohammedan is subject to persecution if he becomes a Christian. I'm sure you will realize the importance of bearing this brother up in prayer, that he may stand fast in the liberty wherewith Christ has made him free.

Others would have been baptized but were hindered, some by friends, others by wild talk on the street and one or two by sickness.

The following story will show something of the darkness and superstition of the heathen mind. They said that when the Christians entered the water to be baptized, they took a mouthful and simultaneously their skulls opened at the back and their brains fell out into the water. These we took away to make medicine with! Then they received a foreigner's brain and the skull closed up again! As they came up out of the water they had become foreigners! This foolish story was believed by many and it kept some back from being baptized.

However it was a blessed time and I thank God for the privilege of taking part in this work. Truly the Lord has honored and blessed the faith and labors of this brother and sister. The Doctor is doing a splendid medical work and has the confidence of both officials and people. At present they are not connected with any society though the Doctor feels that the work had grown beyond him. His time is occupied a great deal with the medical part and he feels unable to give the time to the church that it needs and so is praying for a pastor to come and take over the church work.

I have visited this city several times before for the preaching of the Gospel. In those days we were "not wanted" and it was not easy to preach. In fact I had to hawk the gospel portions on the street in order to get them into the hands of the people, going from shop to shop like a pedlar. Moreover I was cursed on the streets until one felt it wiser to get out. But it is all different now. The Kaos, by the grace of God, have been able to break through this prejudice, and to-day the doors are open and the opportunities are many—far more than these workers can cope with.



A GROUP OF KANCHOW CONVERTS BAPTIZED BY MR. MOORE, ALSO DR. KAO (WITH AN UMBRELLA) STANDING IN THE FRONT ROW  
Photograph by Mr. Arthur Moore



It was a delightful experience to be met some miles from the city and given a welcome, and made to feel among friends and brethren. And as we left the city on our way back one's heart was filled with joy at God's goodness and grace in leading these precious souls out of darkness into the light and liberty of the Gospel.

## Getting Back to the Station

By Rev. E. G. BEVIS, Chenchowfu, Honan

THE steamer for Tientsin having passed into the harbor at Chefoo several hours before it was expected, we were forced to hurry to make the launch at the wharf in time; consequently goodbyes were cut very short. Mrs Bevis hurried into the Boys' School to bid farewell to little Edward, while I sped down with the baggage, and the dear girls being out of school at twelve o'clock rushed down to the gate only to see their mother disappearing in a ricksha up the road, and as Eunice wrote, this brought a flood of tears, while Ruth added, "and I felt queer."

So we left them by their seaside home (Chefoo) and were soon speeding on a smooth sea to Tientsin.

How often the missionary has to leave all and follow Jesus. May we do it joyfully, although it may be hard and tears flow sometimes; for the way of the cross must always be hard to the flesh.

At Tientsin two busy days were spent packing and preparing for the next stage—by train to Peking. From thence down the King-Han Railway to Yencheng in Honan where we start inland for Chenchowfu. This journey had to be carefully planned as civil war was raging in the Yangtse Valley and the military had taken possession of the railway. We found, however, there was the bi-weekly express on which no soldiers were allowed, so we wrote ahead for berths for ourselves and four others of our workers who were going in that direction. Starting in the morning we made Peking by noon and went to an inn to wait for the night train.

We had a fairly pleasant trip down the railway for a night and a day, and noticed that parts of Chihli and Honan were still in drought while terrible floods prevailed in middle Honan. Arriving at Yencheng on Friday September 9th, we stayed with the friends over Sunday to prepare for the third stage of our journey—this time to be by boat, as the roads for the most part were under water.

On Monday, with our fellow-travelers, Mrs. and Miss Soderstrom, we started down the river in a small boat. There was no doubt we were in the middle of China again, far from the things of the homelands. Our meals were cooked on a charcoal fire on the front of the boat. We camped in the small cabin which was, however, comfortable if you did not mind the noise made by the boatman and his family. The boatman's home had been destroyed by the floods and the family of six were living on the boat which was about twenty feet long. Including our party there were twelve people on board, to say nothing of the boatman's dog! However, we went down nicely with the current



HAPPY CHEFOO CHILDREN, IN A PRETTY SPOT ON THE MISSION PREMISES, NEAR THE SCHOOLS

Photograph by Mr. Robert Powell

and got them to keep moving most of the fine moonlight night, so that we arrived at Chowkiakow the next day in time to plan for the fourth and last stage of our journey, which promised to be the most interesting, seeing that the first few miles of the road lay under water with mud bogs at intervals.

One does not halt as a rule before such obstacles in China, but makes a way through, somehow. In this case we left half our luggage with the friends at Chowkiakow and started by cart to the edge of the temporary "lakes" where we and our baggage were transferred into small boats which were alternately poled and pushed along as we reached a section of bog.

At some places there was a strong current, at others the boatmen got out and pushed. Fishing was going on briskly at various points. At one place several boats, along with ours, arrived at a dyke raised by fishermen who objected to our proceeding, but after some haggling a dozen men first splashing some water on the dyke pulled one boat after another see-saw fashion over the slippery mud into the water beyond.

At two in the afternoon we arrived at Pankeo. Here we found the Lord's provision for us—two carts waiting for custom. On these we soon loaded our baggage and settled ourselves for a section of rough but dry road. After traveling six miles or so we stopped for refreshment, and then did the last stage through back roads and bogs till at dark we passed through the great gates of our city of Chenchowfu, thus ending our furlough and journeys of about 30,000 miles. That figure includes travel by both Mrs. Bevis and myself in Australia, the United States and Canada. Surely God has been with us in power and protecting care, as well as with our four dear children who remained on the shores of Asia.

We received a very warm welcome from Pastor Wang and our helpers and Christians, who helped us unload and get settled for the night. How good it was to see them again and hear of all God's care and leading. Busy days followed, unpacking and getting the compound in order, as well as repairing the damage done by the excessive rains.





THE "STAFF" AT CHENCHOWFU, HONAN. PASTOR WANG IS SEATED  
SECOND FROM THE RIGHT  
*Photograph by Mr. Robert Powell*

The city seems to be much the same. The people on the whole are more friendly, though Satan's power is still very strong. This, of course, is a great centre for idol worship, and one new temple has recently been built near us. Pastor Wang vouches for the truth of the story of how this came to be erected.

An evil spirit appeared bodily to the wife of a wealthy man in the city, and the woman soon began to act queerly, finally becoming ill. Her husband, much concerned, began to question her as to what was the matter, upon which she told him of these appearances. He instructed her to attach a long bit of cotton in a needle and stick it into the clothes of the "spirit" when it appeared again. This she did; and he, tracing the cotton thread to the garden, found the needle sticking into a tree, showing that the "spirit" had made its departure that way! He immediately cut down the tree to get rid of the trouble, but then a round of queer happenings began. Bricks were flung down from space, smashing the kitchen pot, filth was thrown into the food, the house took fire, and other well-known signs of demon wrath were manifest, until the man was at his wits' end.

Then it occurred to the eldest son that he should promise the god, Pao Ye, whose temple lay in ruins, that he would rebuild it. Money was collected and the temple built; but trouble did not entirely cease, as this son then went "queer."

To those who know China this story will be recognized as no fiction but something very real among this demon-oppressed people.

Our front door here is opposite to the big gate of the home of the Peh family; one of the richest in the district. On our return I noticed at once that this gate, formerly the main entrance, was sealed up and a new one had been opened in front of the inn next door to us.

On inquiry I found that they had called in a necromancer to account for supposed bad luck, the lack of children born, etc., and that this wise man had discovered that these evils were due to the fact that the main entrance to the Gospel Hall, where we went in and out, was facing their door which had therefore to be closed and sealed! It is evi-

dent that this family have not believed the message of God yet, although they have heard it often. It is also evident that we are in a *heathen* land, which fact one is not long finding out when living in it.

But there are many other doors that are open to us and our Master. I have been going into them in my visits to the country villages twice a week. The floods practically shut us in at the first, but when a trip was possible I traveled around the flooded sections and visited old Mr. and Mrs. Kuoh at Kiulikeo, three miles north of the city, and had a joyous time. The old couple were sitting in the little chapel they have fitted out and in which Mr. Kuoh, now over seventy years of age, and a non-reader, leads his own services and is gathering in converts. There are several church members in the village and vicinity who meet there.

At one time Mr. Kuoh used to allow a merchant to occupy a grain stall (on week days) in one end of the building. On my asking what had become of this man, Mr. Kuoh replied, "Oh you know the Lord drove the buyers and sellers out of the Temple, so I thought I ought to do so here in this little temple."

Another day I visited the "church in the house" of Deacon Ki, south of the city, who has his chapel walls covered with colored texts and Gospel pictures, making it a centre where many hear the Word. From his village we went to Tuan village to a rich man's house in part of which Mr. Li, one of our members, has a medicine shop. When we arrived, the rich man was at home and came in to see us, listening to the Gospel message for a while. As he had to leave for the city on business he invited us to stay on for dinner with his sons, one of whom was a graduate of the Government College here. We had a good time over the Word and the local school teacher joined us for dinner and a talk.

So we are found going in and out at Chenchowfu again.

## The Miscellany of Missionary Work

By Mr. ALFRED JENNINGS, Pingyao, Shansi

FOR the work here, 1921 was a difficult year. First the famine relief work took "all hands" for several months, and did not prove much help to our members, though there is a more "open door" in some of the villages.

At the end of March Mr. and Mrs. Gardiner removed to Shanghai and as no one was sent to take their place, the local secretary's duties (the business work for about twenty stations and over fifty missionaries) fell to us and have remained upon us ever since.

Our evangelist, who has been in the work here for many years, was lent to Kih sien when Mr. and Mrs. Falls went to the coast, as it needed an experienced man to look after famine relief matters. He has not returned yet and our work here has been carried on by younger Christians.

Our school teacher failed us at the beginning of the autumn term and we were obliged to have an "outsider" (non-Christian) and this meant more supervision and Scripture lessons devolving on me.





A SHANSI MISSIONARY'S CART (LEFT) GETTING INTO DIFFICULTIES AND (RIGHT) GETTING OUT AGAIN  
*Photographs by Mr. Robert Powell*

Yet despite all these difficulties and seeming hindrances in some cases, we have much cause for praise and thankfulness. These special needs have brought special help and grace. There is much cause for encouragement, though statistics may not show it. We have added thirteen by baptism but as we lost nine by death, numerically we do not count much gain.

Despite the famine conditions, offerings during the first half of the year advanced very fairly and the accounts closed at the end of the year in a very satisfactory condition. All the expenses of the boys' school and the evangelistic society are defrayed by the native church, and the poor fund, an offering taken at the Lord's Supper each month, was able to help several of the members who were in special need.

In our boys' school we have special cause of thankfulness. Despite much sickness outside, not one of our sixteen boarders, during the whole of the autumn and winter term, nearly six months, had any sickness. Though we have not been very successful with our teachers, yet the members are not discouraged and have decided to continue, planning to re-open with a local Christian as teacher. Pray that these young lads may get upon the true foundation and above all else may learn to know Jesus.

As several of our voluntary workers have gone over to the adjoining Mission, our evangelistic society was rather short-handed in their work this autumn. They made a point of visiting the villages where relief had been given and found everywhere a very receptive attitude, not only for themselves, but for their message.

The opportunities in the city do not diminish but we would be glad to see this burden laid more on the hearts of the local members. There is a real lack of "the love of Christ constraining" among the majority of our members, so many looking to what they can receive rather than what they can give. We have endeavored to produce a desire for Bible reading and study and were encouraged lately in our classes by the attendance and interest.

Although we did not baptize many last year, yet we have more interested ones and our Sunday attendance is larger than for some time. Sorry to say

our outstations do not make much progress—in the case of two, rather the reverse. Last year we were not able to undertake a preaching place in the city, but yet a good deal of work has been done by visiting and by preaching at fairs and theatres.

We have not such a free field now as formerly. The Buddhists are stirring. About three months ago they had a ten days' "revival mission" and quite a number are said to have openly joined them. This New Year, the city has been placarded with yellow strips bearing six characters meaning "Honor to Amita Buddha" and another series of meetings is to be held soon.

Another religious society combines the teaching of Confucius with the worship of certain idols. This society has had so many adherents of all kinds that the leaders are beginning to be nervous.

The new society which started last year has also done a lot of bill-posting this New Year, but it has not the respect of the people and is reported to be the money-making business of a few. None of these have anything for the poor and uneducated. How glad we are that "unto the poor the Gospel is preached" and "whosoever will may come." The god of riches still rules in this city, though the number of closed banks and cash shops bear testimony to his impotency.

In spite of all efforts and ideal plans of our Governor, the morphia pill curse maintains its hold on the people and while it "pays" the officials, policemen and others, it will continue to do so. We hold the remedy, and the only remedy for all the corruption, greed and wickedness—"Ye must be born again."

The "Wash-heart Society" continues its Sunday meetings with the compulsory attendance of school-boys and shop assistants but it is a dead formality and no one goes who is not obliged to.

One very encouraging item I would mention for prayer. The old man, seventy-six years of age, who was baptized last autumn, has from the beginning always borne good witness. Having no sons or grandchildren he has given Bibles to all his nephews and other relatives beside posting bills and tracts in his village. About two months ago he invited his relatives and villagers to his home and three of our members went (one each day) and preached



and explained the Gospel to them. Of course they say he is "mad" but it is Paul's madness and we wish it were "catching."

A case on the other side—one of our old helpers died last September leaving no son or grandchild, but a little property and money. His brother and daughter have been wrangling ever since as to who shall be appointed "heir." Covetousness is deaf to all exhortation and reasoning, and so the name of Christ is dishonored among the unbelievers.

This winter has been a very mild one, no record of down-to-zero, hardly any snow, and only two slight showers. The prospects for the wheat are bad and flour is just up to the famine price of last year. Several days we have had every appearance of rain but none came and it was soon clear again. The unseasonable weather also seems responsible for a great deal of sickness and many deaths.

We would especially ask your prayers for the supply of workers for this station, for the church work, for the local secretaryship, and for the boys' school, that we may have God-appointed native helpers and that soon the need of city premises, especially for the women's work, may be met.

## From Kansu to the Coast

By Mrs. JAMES S. FIDDLER, Ningsiafu, Kansu

WE left October 31st, coming the first day by springless cart. The animals were not good and we were landed in a mud hole in the dark. A Chinese man carried us one by one on his back to a dry place. Unable to get the cart out without help we offered money to a farmer for the use of his ox. Several helpers came as well as the ox and soon the cart was moving along. However, there was nothing else we could do but to ask to stay at the farm.

We soon found they had never heard the Gospel before. The men had seen a white face before but the women and children had not. There were several homes on the farm and some of the people turned out of their rooms to give us their best. We had a good meeting and distributed some Gospels and tracts, and felt we had had a profitable time as we left early next morning.

We started for the river, reaching which we found the boat was miles away in another direction. The carter was displeased, hungry and cold. We went to the boatman's home and here we stayed a few days. The boat was not ready for some time. It was late in the season and prices were getting high. However, we reached Paotow in fifteen days, spending a few happy days at the Mission house, then going on by cart.

In Saratsi we spent Sunday and Monday. A new church has just been built. There are four hundred orphans in the Home and last year a number of the older girls were baptized.

We had three days' journey from here to reach the train. On the way we spent a night at an outstation and had a good meeting with a faithful band of Christians. One of these had been a cook to a missionary long ago but now is a bookseller, and a bright Christian. He showed us a little baby he

was caring for and loved as if she were his own. The child had been thrown out to die. The evangelist in charge also had an adopted girl. She had been found in a tub with a large stone placed on top in preparation for drowning. Praise God, the Gospel changes the hearts of the people!

Having reached the port of Tsintsin, we left by steamer for Chefoo, where we arrived December 7th.

*(The visit to Chefoo was to enable Mr. and Mrs. Fiddler to see their children before one or two of them left the school to go to North America.)*

There are sixty-three girls and boys who have finished school at Chefoo that are waiting for funds to come in to enable them to go to the home lands. Some of these have gone into business here and others are teaching, but the port life is not helpful for young people who are out of the schools. So many in the East who are not missionaries are given up to worldly things that young people readily fall into the net. Pray for the children of missionaries!

As much as we longed to see our boys, we did not like to leave the work. God is blessing us in Ningsia and giving us souls. We praise Him for the seven baptized last July and we look for more this year, should the Lord tarry.

One of those baptized was a beggarwoman of sixty-eight. I first met her six years ago when she had been beaten by soldiers for begging at the entrance of an official residence. I took her in, washed and dressed her wounds, gave her tea and bread and encouraged her to come to meetings. She has been a regular attendant ever since. She is still poor but now is living with a relative.

Another of those baptized is a cultured young man of twenty, a son of an official. His brothers and sisters and a great friend of his have been attending all the meetings and have given in their names as inquirers. He has a great desire to be a preacher. His family for several generations have been of the official class. I have been teaching him English, giving him two hours a week which was all that I could spare. I was well repaid since the outcome was his conversion.

Since this young man's baptism he has had a trying time. His baby died and his mother hanged herself. This was after her conversion and subsequent to her expressing a desire to be baptized. The ungodly neighbors at once said, "That is what you get for following the 'foreign devils'!"

Her death occurred a few days before we left. Only the night before, I had sung hymns with her and she seemed so happy! She had made preparations to bring all the children to the service on the following day. On Sunday at daylight I was sent for, but was too late. Oh how we wept as we tried to bring her round! We could only keep our eyes fixed on Him.

We invited the young man to supper the night before we left. He said he would keep true in the midst of opposition. His name is Mr. Chang. We pray much for him and hope he will become a preacher. He is very eloquent and a good writer. After his conversion he obtained a good position in the post office but is now in the yamen (magistrate's office) as secretary.



Pray for the Chinese Christians. The devil is busy on every hand but God's children can conquer everything by prayer.

God willing we leave Chefoo early in March to return to Ningsia. We go back with joy for we are in China for souls. We know nothing else.

Everything here points to the speedy return of our Lord. We are continually having slight earthquakes in Ningsia—God's voice speaking to the people. Some are terrified, and little heathen children who attend meetings will run to a room and kneel down and ask Jesus to forgive them. Others will sing "Jesus loves me" over and over again.

## The Free (?) Citizens of the Chinese Republic

By Mr. A. KEITH MACPHERSON, Chenghsien, Chekiang

THE political situation here in China is just as troubled and uncertain as ever. The mass of the people take little interest in politics. It is of no moment to them who is President or Premier, so long as they can go about their ordinary avocations in peace. But military mandarins will strive with each other for the upper hand, and it is the common people who suffer.

Truly in these days to be an ordinary citizen of the Chinese Republic is no sinecure. Besides the quarrelings of military officials, with the resulting internecine warfare, brigandage has been the order of the day in many parts of the country.

For several years this part of Chekiang province had been free from brigandage on any large scale. But last year for several months our district was terrorized by bands of well-armed and fearless brigands. Intimidating letters were sent to various people throughout the country and if the money demanded was not forthcoming by a given time at a given place, the victims' residences were burned down. A great many houses in villages and country towns were set on fire and destroyed in this way.

The situation reminded one of the days immediately preceding the downfall of the Manchu dynasty, when the hills around here were the rendezvous of several bands of outlaws, who afterwards took a leading part in the revolutionary movement.

The troops sent by the provincial authorities to deal with the robbers were afraid to face them, keeping at a safe distance when villages were being burned and the people terrorized. Consequently the robbers became bolder than ever. The soldiers, however, captured many suspects, among them some perfectly innocent farmers, who, with the others were tortured in the old barbaric way and cast into prison. The bandits were local men. Those who knew them were afraid to report them to the military, for in this country nothing can be kept secret, and vengeance is sudden and sure. The people, therefore, were between two fires. If they dared to report what they knew of the bandit fraternity it went ill with them; if they failed to report, they fared worse at the hands of the soldiery. In one village twenty-four houses were burned by the robbers. In one of our outstations they shot

the head of the local clan, an old man over eighty years of age, also two women.

A Christian man on the way to his home at Dzong-jing, another of our outstations, was captured and shot dead. Our preachers and colporteurs were hindered in going out upon their work, owing to the roads being blocked either by soldiers or bandits.

Toward the end of autumn, the soldiers who had failed to clear up the situation were transferred elsewhere and a large body of well-disciplined troops took their place. Several of the leading robbers were captured and shot, others moved to "pastures new," while their followers slipped back quietly to their native villages. Everybody knows of their return, but nobody thinks of reporting them to the authorities. This is the Chinese way. Now the situation seems back to normal, for which we are truly thankful.

In the autumn of 1920, another visit was paid to the east of the district, the object being to follow up the work done in the spring of that year (published in "China's Millions" in April 1921). The party, which was entirely Chinese, found the interest awakened among some in the first group of villages so apparently genuine, that they spent all the time at their disposal there and were unable to go further afield. The result is that a small preaching hall has been opened in one of the larger villages there. Regular Sabbath services are being held and are well attended. We trust that the first-fruits may be received into the church before long.

Our little Christian community in this city has been strengthened by the addition of Dr. and Mrs. Ting, who, a year ago, came to take charge of the hospital built by one of the leading men in the district. The nurse in charge of the women's department is also a bright Christian. We would ask you to remember them, too, sometimes, that they may let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven.

## Mr. Cheng Tsung-chu Visits the China Inland Mission in London

From an article in the "Chinese Christian Intelligencer," Shanghai

I WENT one Saturday afternoon to the China Inland Mission premises where a meeting is held at three o'clock every Saturday afternoon. In a small chapel there, I saw the Chinese characters which mean *Jehovah-Jireh* and *Ebenezer*, written on the wall. These constitute the sign and watchword of the China Inland Mission.

I also visited the administration building and the hostel which accommodates forty or fifty people, perhaps. The land and buildings are themselves an answer to the prayers of Hudson Taylor.

Quite a large number of people were assembled. Some were soon to sail for China as missionaries. The meeting was led by one of the secretaries who read the Scriptures and gave out a hymn. Then prayer was offered and one or two letters just arrived from China, were read. These told of conversions in revival meetings, and everybody thanked God for the good news. They also told of people



who resisted the Holy Spirit and refused to go to church. Earnest petitions were made for these.

As I sat there and heard pleadings for our Chinese people, I thought, "Here are these English men and women praying to God for the salvation of my far distant countrymen, and having them in their minds; what should we Chinese do? I hope that my fellow laborers will feel that there are people outside of China who really pray for us Chinese, and that we ourselves will be "up and doing" and further the work of preaching. If we do not, we will not only grieve the Holy Spirit but will also grieve our many friends abroad.

## A Blind Woman Bearing Light to Others

By Miss CATHERINE E. CHAFFEE, Changteh, Hunan

**T**O-DAY was communion Sunday, so Mr. Bannan said we would have no women's meeting, but after the service it was suggested that I take the inquirers outside. I had a good time with them.

A blind woman was among the number: Although she has not had much teaching from us, she has been wonderfully taught by God. You should hear her answer questions!

She first came in contact with the Gospel in the hospital where she went to have her baby treated. There they have a good bible-woman who talks to the patients and so it was she learned of the new and living way. This woman lives some distance from the hospital but near here, so the bible-woman sent her to us.

And how she has grown! To-day, with face beaming, she sat in morning service on a front seat, near the Stamford Mission organ (sent out from home), with her baby on her back. When the baby stirred, she just stood up and rocked it to sleep again, gently swaying by stepping from one bound foot to the other.

She lives in a little mud-floored house outside the city and on the bank of the river. People all

around her have lost their homes through fire and she gives God the glory, proclaiming that her house is still standing because she believes in Jesus and worships the true God. One day last week I went out into her section with the bible-woman and one of the girls who was baptized last Sunday. As we went along the street the bible-woman stopped to talk to a few women sitting by the way. They had lost their homes by fire and were getting warm in the sun. It proved to be a fine opportunity as many men and women gathered around. Then we moved on to the blind woman's home and sat and talked with her until a number gathered, making another excellent opportunity to tell the good news.

It is just individual dealing with them at such times! The bible-woman and I talked with the blind woman who sat with her baby in her arms. Then we drew into the conversation another woman who had been listening at the side. After talking to her a while we asked the girl who had just been baptized and who was sitting quietly in the corner, to change seats and give her testimony. She began to teach a little girl, "There is no other name under heaven, etc."

I have told this to make the day's work real to you—you whose prayers bring down the blessing. I feel, more and more, that we must give the message in the homes for so many promise to come and never come at all. The blind woman's name is Zang. Pray for her that she may be still further used. She is the only Christian in her section but is bringing others in.

So this is the way God carries on his work—here one and there another, as in the cases of the blind woman, Mrs. Low and Mrs. Yellow whom He sets as lights amidst their neighbors. The nice part about those baptized this year is that nearly all of them on their own accord brought in others, showing that they have real contact with the true Vine and so cannot help bearing fruit.

## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on March 8th, 1922

**Anti-foreign Movement.** Mr. O. Bengtsson reports further anti-foreign and anti-Christian movement by the "Shentuan" or Boxers in Sianfu, the provincial capital of Shensi. Prompt action on the part of the Chinese authorities, however, prevented these lawless men from carrying out their evil intentions.

**Heathen Revival.** Mr. R. Gillies informs us that he has "first hand information" that there is to be a rebuilding of temples and State recognition of Buddhist and Taoist institutions for political reasons. This, as Mr. Gillies points out, is a challenge to us to make the most of our passing opportunities for preaching the Gospel.

**A Christian Magistrate.** Regarding a Christian man who was recently appointed magistrate in Meihhsien in Shensi province, Mr. C. H. Stevens writes: "For the first time in my experience in China I have had the privilege and pleasure of praying with a Christian mandarin in his own yamen. He called on me first, and on my paying a return call, I suggested prayer together and he also prayed. I regret to say he was only in office here a very short time. I am afraid he had too little experience to deal as a Christian with all the difficulties confronting him."

**Famine Conditions** in Hunan, Kweichow, and I believe also in some other provinces, are still very distressing and large num-

bers of people are dying of starvation. In a letter received from Mr. Heinrich Witt yesterday, he mentions that in Yüanchow, Hunan, the situation is heart-rending, and in his opinion could hardly be worse. We have to-day sent for the relief of the converts and orphan children, \$1,000 (Mexican) which was available for this purpose.

**Phonetic Script.** Miss Römcke, writing from Chaocheng, Shansi, says: "During 1921 we have been able to have five classes for women, teaching the phonetic script as well as Scripture, each class lasting three or four weeks. Eighty-seven women have received instruction. We have been encouraged to see the increasing hunger for the Word of God and rejoice in having the whole New Testament in script for our women. Between twenty to thirty women and girls have decided for Christ during these classes."

Mrs. Mason, writing from Kwangchow, Honan, says: "We are steadily making progress with the use of the phonetic script, and the people are understanding the benefit of it through seeing former illiterates reading fluently. Very many women and girls have learned or are learning to read—some quite quickly and others more slowly,—and many men throughout our district are interested and taking it up. This is largely the result of the Bible posters. There is a great demand for these lovely pictures, not only for the chapel walls, but also for their homes.



A few men who could read the script on them were asked by others to teach them, and so in different centres there would be a few days' school for script."

**Baptisms.** The number of baptisms thus far reported for this year is 224. Last year's total exceeded more than 1,000 that for the previous year, and we are praying earnestly that God will make this year one of yet greater spiritual increase.

**A "Ripened Harvest."** Mr. L. C. Whitelaw, writing from Tsinchow, in Kansu, says: "I have just returned from an itineration of ten days in the country, when I visited five different places. My heart is deeply stirred with the great need now presenting itself on this field. Everywhere it seems *not a ripening* harvest but a *ripened* harvest, just waiting for the gathering in. In twenty different places, that I might name, there are families who profess now to believe, and there are many little towns and villages urging us to come ourselves or send men to teach and instruct them. We are meeting the demands as far as we can, but our laborers, for so large a field are far to few. We praise God for our faithful twenty-two voluntary leaders who in many cases are giving much of their time to preaching the Gospel, not alone on Sunday but during the week, often going away from home for three and four days at a time. God is marvelously blessing the labors of some of these very earnest Christians."

**Need of Revival.** Mr. G. K. Harris of Sining, Kansu, writes: "One great hindrance here that must be prayed away is the lukewarm faith of many of our Chinese Christians. We cannot expect the Lord to work with power among the Moslems when they see so little evidence of His power in the lives of many Christians. Oh! how we need real revival here. These Moslems must be shown that the Gospel of Jesus the Messiah, the Son of God, is a divine dynamic, which their religion never can possess. A large number have heard the Gospel; hundreds possess one or more copies in Arabic, many are studying them, and some are acknowledging in their hearts that Christ is the Way, the Truth and the Life."

**Evidence of Conversion.** From Chowchih, in the province of Shensi, Miss Ruby V. Thompson reports an interesting case. A young man, who has been bearing faithful witness in his home and village, has been the means of his old blind mother breaking her vegetarian vow. Miss Thompson writes: "She says she now believes on the Lord Jesus and a widowed sister who lives in the same house also seems to be making a definite decision. We were pleased to see her come yesterday with her feet unbound. What a joy it is to meet those who seem to be seeking nothing but to learn of Him. There have been so many other

motives, and we are sorry it has been necessary to dismiss some."

**Saved Souls.** Miss Margaret King, writing from Yangchow in the province of Kiangsu, speaks of "the conversion of three women, all of good families, who had long had vegetarian vows. These they have broken, and are all humble believers." She mentions also "the conversion of a man and wife; the woman had been possessed by a demon for over twenty years and was in a dying condition when found by one of our Christian women. She is now a quiet, sober Christian and her husband is also a believer. Our New Year's meetings for men and women," adds Miss King, "are just over. God richly blessed us in giving quiet, attentive audiences and, we believe, in saving some souls."

From Yüanchow, in the province of Kiangsi, Mr. Robert Porteous in reporting the baptism of seventy-five men and one woman, during the Annual Conference, writes: "I had hoped to have help from *without*; those invited, however, failed me; but it came from *above*. We had very precious times of Bible study on each of the forenoon sessions. The church was packed with eager, earnest, interested people." From Mr. Porteous' letter it would appear that over 470 were present.

**Special Meetings.** Miss Marchbank, writing from Kweiki, Kiangsi, tells of blessing attending Miss Gregg's ministry at this station, over forty women signifying their decision to follow Christ. Some of these had previously been inquirers. Miss Marchbank writes: "We did praise the Lord for the visit of His dear servant. Miss Gregg was well and happy and a cheer all 'round. What a work she is doing among the women of China, and how they love her!"

Following Miss Gregg's mission, special meetings for men were held by Mr. Li Ioh-han, the well-known Chinese evangelist, who had four meetings a day, and each one well attended. Miss Marchbank says: "Our dear people gave Mr. Li a warm welcome, and have worked with him most heartily. Many have been helped. A teacher who was once a real joy to us, but did wrong and was excluded from church fellowship, but has never, however, ceased attending the services, at one of the meetings broke down and wept. He has put away his sin and I am so glad about him! After the first morning we had a constant flow of prayer for about three quarters of an hour. The meetings lasted four days, and the last night one after another stood up to tell of blessings received, while some, long prayed for, said they would decide for Christ. It was truly good to be there. We foreigners had little to do with things. Now and then I guided a little bit or suggested what I saw would be better, but purposely stood aside as much as possible. Certainly neither our people nor we ourselves will ever forget the visits of Miss Gregg and Mr. Li."

## Here and There

A cable received by Mr. H. C. Coleman of Norristown, Pa., on April 2nd, conveys the news that Dr. Howard Taylor who was taken captive by brigands in Yunnan on February 16th, has been released. Details of course are lacking but as the cable was sent from Haiphong, the seaport south of Yunnan, it is surmised that Dr. and Mrs. Taylor were already on their way to Shanghai.

Mr. Hoste was intending to go about March 23rd to the training homes for young men and young women (at Chinkiang and Yangchow respectively) to designate the new workers to stations.

Mr. and Mrs. G. Cecil-Smith are returning to their former station of Kweichow, Kweichow, after the National Christian Convention, to which they have been appointed delegates.

Mrs. W. J. Hanna who returned home to Toronto quite seriously ill in January, is now very much better and able to go about and even to attend an occasional public gathering.

Miss M. J. Williams who on arriving in Toronto late in January broke her hip and has been confined to the hospital, is now sufficiently recovered to be planning to complete her journey to England. It is believed that no permanent disadvantage will result from the

accident. It is felt that prayer has been answered on her behalf.

Mrs. F. C. H. Dreyer who underwent an operation at the Mayo Clinic in Rochester, Minn., has fairly recovered from this but has been deterred from taking speaking engagements. Her daughter, Edith, who had a very severe operation at the same place, was kept in a plaster cast for three months with the expectation that this would effect a cure of trouble located in the bones of the hip. While improvement has taken place, it was found upon removing the first cast that it would be necessary to place her in another for two months longer.

### Arrival

April 10th, 1922, at Vancouver, Mr. and Mrs. H. E. Foucar, Miss A. R. Allen and Miss A. C. Ware, from China.

### Departure

March 31st, 1922, from St. John, N.B., Mr. and Mrs. H. L. Bourne and Willie Anderson, for England.

### Birth

February 15th, 1922, at Sining, Kansu, to Mr. and Mrs. G. K. Harris, a son, John Steven.

### Marriage

March 2nd, 1922, at Shanghai, Dr. E. S. Fish to Miss N. W. Welstead.

## Prayer Calls—Praise Echoes

### An Index for Prayer Union Members

**Pray for Dr. and Mrs. Kao in Kanchow and for the Mohammedan and others baptized at that city (p. 71).**

**Pray for missionaries who have to part with their children, and for their children (pp. 72,75,79).**

**Pray for travelers that they may be protected from the ordinary difficulties of the road and from robbers (pp. 72, 75,78,79).**

**Pray that God will overrule the revival of Buddhist and other non-Christian religious teaching (pp. 74,77).**

**Pray for Pingyao (p. 75).**

**Pray for Chinese Christians that they may be delivered from sin and lukewarmness (pp. 76,77).**

**Remember in prayer Dr. and Mrs. Ting and native nurse in Chenghsien (p. 76).**

**Remember the famine in Hunan (p. 77).**

**Give thanks for numerous baptisms and other encouraging signs of harvest (p. 78).**

**Thank God for the release of Dr. Howard Taylor (p. 79.)**



## Editorial Notes

THE China Inland Mission publishes three editions of "China's Millions;" one in Great Britain, one in Australasia and one in North America. Sometimes the North American edition is erroneously referred to as the *Canadian* "China's Millions," doubtless because it is edited and printed in Toronto. However, as almost two-thirds of the subscribers on this continent reside in the United States, it represents a larger constituency on that side.

The parting of missionaries from their children has been referred to in a couple of articles in this number. That the Mission has excellent schools for these children in one of the most healthful northern ports of China does not prevent there being heart pangs and loneliness. And again, after school days are over and universities and business opportunities take the young people across seas to the home lands, there is still further removal. But this separation is one of the things suffered for His sake, and the Lord is not unmindful of it.

Dr. Howard Taylor who fell into the hands of robbers in Yunnan, on February 16th, was released after about a month and a half of captivity. We are grateful to God that added to the deliverances of Messrs. Gowman, Metcalf and Parker in this disturbed part of China, and Mr Stevens in that northerly province, Shensi, we see prayer again answered in Dr. Taylor's restoration to freedom. Because now, five times over, members of our Mission have come unscathed out of the hands of brigand captors, we have no reason to think lightly of these experiences. The recent and lamentable death of Dr. Shelton in West China, reminds us that mortal danger lurks in the path of those who travel in robber-infested regions—which to-day means nearly every part of China. With our thanksgivings to God for His mercies, let us raise our prayers to Him for all who may be exposed to the attacks and depredations of outlaws.

After completing their work on that masterpiece of biography, the Life of Hudson Taylor, Dr. and Mrs. Howard Taylor set out to China for an extended itineration, if it may be so called. On their way they passed through North America, quite early in 1919. It was their purpose to visit a large number of the Mission's stations in various parts of China in order to renew their contact with that country and refresh their knowledge of it in behalf of further literary and deputation work in the home lands. Another service developed as they proceeded from place to place, for the blessing of their fellowship with the missionaries and their participation in conferences and special meetings, has been told by many a grateful writer in the stations visited. They had penetrated even to the far northwestern province of Kansu, and coming south from there, entered Kweichow and were proceeding thence to the capital of Yunnan when both were captured by brigands, Mrs. Taylor being released shortly after, but Dr. Taylor being held, the robber chief hoping to obtain from the authorities recognition and a military appointment as the price of Dr. Taylor's release. This most trying experience seems to be the finale of

Dr. and Mrs. Taylor's long inland journey. Thanking God for the safety that a cabled message now assures us of, we trust they will be kept from further harm and soon again be seen in this country.

In spite of dangers, a good deal of traveling has to be undertaken by our missionaries, as a number of the letters in this issue will show. Workers must get back to stations, calls to various changes of service bring them upon the roads, children at school must be seen once in a few years at least—and what parent would not risk much for that privilege,—while even if they remain strictly upon their Mission compounds they would not be immune from brigand invasion, looting or other disasters. This month we have, quite unconsciously, brought together a number of letters picturing rather strenuous activity in missionary life, and revealing also an activity of opposition, or competition, in what has often been called "changeless China."

A new condition of things is apparent now in nearly all lands to which missionaries go. Formerly, aside from antagonism to foreigners, as foreigners, the people of heathen countries seemed to us distinctly apathetic. Of China it was said, "the giant sleeps," and in India it was thought that the people were lost in meditation. To-day those countries are not only giving heed to political matters and asserting their "national consciousness" in a very conscienceless way, but seem to be endeavoring to check the growth of Christianity by aggressively forwarding the interests of established heathenism. Whether the change is evolution, revolution or *devolution*, we are not undertaking to say, but we know that under the overruling hand of God, even the wrath of man shall praise Him. Nevertheless, the Spirit's exhortation, through Paul, that "supplications, prayers, intercessions, thanksgivings" be made "for all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity," reminds us that men's wisest judgments and actions are of little avail without God. While human effort must needs face the problems and attack them, the outcome will not be victory except there be those who, like Moses, Aaron and Hur, uphold a steadfast appeal to Jehovah, from the hill overlooking the battle. The old Testament is a textbook on the efficacy of prayer in the affairs of nations, and a demonstration of God's ability to lift up and put down as He will, despite all the strength of nations and of concerted powers. We are not living in a different world. Nor do men's professions of changed ideas about Jehovah alter His character or way of working. Let us meet the rising tide of lawless force and heathen opposition with appeal to One who is far above King Canute and all other heads of nations—even to Him who divided the Red Sea, bared the channel of Jordan, stilled the winds and waves of Galilee, and will yet establish a new earth in which there will be "no more sea." Truly "the nations rage and the peoples meditate a vain thing." "Be wise, O ye kings: be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling.... Blessed are all they that take refuge in Him!"



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## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, MARCH, 1922

PHILADELPHIA																						
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367....	5.00	426....	2.00	494....	50.00	432....	20th	412....	16th	464....	20.15	426....	5.00	464....	20.15	412....	30.00	48 00				
369....	5.00	431....	50.00	495....	2.00	433....	6.00	413....	125.00	465....	5.00	427....	5.00	465....	5.00	413....	30.00	49 00				
370....	25.00	436....	50.00	496....	2.00	434....	8.00	414....	5.00	466....	15.00	428....	5.00	466....	15.00	414....	30.00	50 00				
373....	20.00	437....	9.00	497....	2.00	435....	10.00	415....	17th	467....	10.00	429....	5.00	467....	10.00	415....	30.00	51 00				
374....	3.00	440....	5.00	498....	3.00	436....	25.00	416....	500.00	468....	5.00	430....	5.00	468....	5.00	416....	30.00	52 00				
375....	10.00	441....	10.00	499....	3.00	437....	100.00	417....	2.00	469....	10.21	431....	5.00	469....	10.21	417....	30.00	53 00				
376....	83.34	444....	5.00	500....	2.00	438....	20.00	418....	2.00	470....	10.00	432....	5.00	470....	10.00	418....	30.00	54 00				
378....	10.00	445....	10.00	501....	2.00	439....	15.00	419....	2.00	471....	5.00	433....	5.00	471....	5.00	419....	30.00	55 00				
379....	19.16	445....	21st	502....	15.00	440....	4th	420....	12.67	472....	10.00	434....	5.00	472....	10.00	420....	30.00	56 00				
383....	2.00	450....	5.00	503....	2.55	441....	10.00	421....	5.00	473....	5.00	435....	5.00	473....	5.00	421....	30.00	57 00				
384....	5.00	458....	22nd	504....	3.00	442....	6th	422....	350.00	474....	5.00	436....	5.00	474....	5.00	422....	30.00	58 00				
385....	3.50	458....	2.55	505....	3.00	443....	30.00	423....	9.00	475....	9.98	437....	5.00	475....	9.98	423....	30.00	59 00				
385....	3.50	459....	30.00	506....	5.00	444....	1.00	424....	5.00	476....	34.64	438....	5.00	476....	34.64	424....	30.00	60 00				
386....	2.50	460....	10.00	507....	2.55	445....	5.00	425....	36.66	477....	13.83	439....	5.00	477....	13.83	425....	30.00	61 00				
387....	4.00	461....	1.00	508....	3.00	446....	7th	426....	36.66	478....	13.83	440....	5.00	478....	13.83	426....	30.00	62 00				
388....	5.00	462....	10.00	509....	3.00	447....	30.00	427....	36.66	479....	13.83	441....	5.00	479....	13.83	427....	30.00	63 00				
389....	18.00	463....	50.00	510....	3.00	448....	1.00	428....	36.66	480....	13.83	442....	5.00	480....	13.83	428....	30.00	64 00				
392....	10.00	463....	100.00	511....	3.00	449....	5.00	429....	36.66	481....	13.83	443....	5.00	481....	13.83	429....	30.00	65 00				
393....	5.00	464....	1.15	512....	3.00	450....	20.00	430....	36.66	482....	13.83	444....	5.00	482....	13.83	430....	30.00	66 00				
397....	35.00	465....	3.00	513....	3.00	451....	5.00	431....	36.66	483....	13.83	445....	5.00	483....	13.83	431....	30.00	67 00				
400....	25.00	466....	24th	514....	3.00	452....	5.00	432....	36.66	484....	13.83	446....	5.00	484....	13.83	432....	30.00	68 00				
401....	30.00	467....	25.00	515....	3.00	453....	5.00	433....	36.66	485....	13.83	447....	5.00	485....	13.83	433....	30.00	69 00				
402....	5.00	468....	30.00	516....	3.00	454....	60.00	434....	36.66	486....	13.83	448....	5.00	486....	13.83	434....	30.00	70 00				
404....	10.00	471....	20.00	517....	3.00	455....	10th	435....	36.66	487....	13.83	449....	5.00	487....	13.83	435....	30.00	71 00				
406....	100.00	473....	13.00	518....	3.00	456....	9.00	436....	36.66	488....	13.83	450....	5.00	488....	13.83	436....	30.00	72 00				
407....	50.00	474....	5.00	519....	3.00	457....	50.00	437....	36.66	489....	13.83	451....	5.00	489....	13.83	437....	30.00	73 00				
410....	20.00	477....	10.00	520....	3.00	458....	30.00	438....	36.66	490....	13.83	452....	5.00	490....	13.83	438....	30.00	74 00				
411....	50.00	478....	5.00	412....	11th	459....	21.50	439....	36.66	491....	13.83	453....	5.00	491....	13.83	439....	30.00	75 00				
413....	15.00	480....	5.00	413....	13th	460....	10.00	440....	36.66	492....	13.83	454....	5.00	492....	13.83	440....	30.00	76 00				
413....	15.00	481....	2.50	414....	13th	461....	5.00	441....	36.66	493....	13.83	455....	5.00	493....	13.83	441....	30.00	77 00				
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GENERAL AND MISSIONARY PURPOSES										482....	10.00	420....	5.00	457....	75.00	398....	5.00	28th	SPECIAL PURPOSES		461....	1.00
No. 1st Amt.	377....	10.00	483....	6.00	421....	50.00	7th	399....	15.00	448....	4.00	415....	5.00	449....	10.15	400....	5.00	10 15		474....	5.00	
377....	10.00	484....	2.75	422....	20.00	423....	20.00	401....	5.00	450....	5.00	416....	5.00	451....	5.00	401....	1.00	5.00		475....	50.00	
378....	25.00	485....	25.00	424....	15th	425....	2.00	402....	5.00	452....	5.00	417....	5.00	453....	5.00	403....	5.00	29th				
379....	19.16	486....	9.00	426....	2.00	427....	1.00	404....	10.00	454....	4.00	418....	5.00	455....	4.00	404....	30.00	40 00				
383....	2.00	487....	10.00	428....	1.00	429....	1.00	405....	14th	456....	2.65	419....	5.00	457....	8.00	405....	30.00	41 00				
384....	5.00	488....	5.00	430....	55.00	431....	5.00	406....	10.00	458....	2.65	420....	5.00	458....	5.00	406....	30.00	42 00				
385....	3.50	489....	5.00	432....	17th	432....	12.50	407....	4.00	459....	8.00	421....	5.00	459....	5.00	407....	30.00	43 00				
386....	2.50	490....	10.00	433....	18th	433....	12.50	408....	15th	460....	5.00	422....	5.00	460....	5.00	408....	30.00	44 00				
387....	4.00	491....	30.00	434....	30th	434....	10.00	409....	31st	461....	2.00	423....	5.00	461....	2.00	409....	30.00	45 00				
388....	5.00	492....	25.00	435....	21st	435....	15.00	410....	2.00	462....	2.84	424....	5.00	462....	2.84	410....	30.00	46 00				
389....	18.00	493....	10.00	436....	22nd	436....	20.00	411....	1.00	463....	5.00	425....	5.00	463....	5.00	411....	30.00	47 00				
392....	10.00	494....	5.00	437....	18th	437....	10.00	412....	16th	464....	20.15	426....	5.00	464....	20.15	412....	30.00	48 00				
393....	5.00	495....	10.00	438....	17th	438....	10.00	413....	125.00	465....	5.00	427....	5.00	465....	5.00	413....	30.00	49 00				
397....	35.00	496....	5.00	439....	6.00	439....	10.00	414....	5.00	466....	15.00	428....	5.00	466....	15.00	414....	30.00	50 00				
400....	25.00	497....	15.00	440....	4th	440....	10.00	415....	17th	467....	10.00	429....	5.00	467....	10.00	415....	30.00	51 00				
401....	30.00	498....	15.00	441....	6th	441....	10.00	416....	500.00	468....	5.00	430....	5.00	468....	5.00	416....	30.00	52 00				
402....	5.00	499....	10.00	442....	30th	442....	10.00	417....	2.00	469....	10.21	431....	5.00	469....	10.21	417....	30.00	53 00				
404....	10.00	500....	10.00	443....	21st	443....	15.00	418....	2.00	470....	10.00	432....	5.00	470....	10.00	418....	30.00	54 00				
406....	100.00	501....	5.00	444....	22nd	444....	10.00	419....	2.00	471....	5.00	433....	5.00	471....	5.00	419....	30.00	55 00				
407....	50.00	502....	5.00	445....	7th	445....	10.00	420....	12.67	472....	10.00	434....	5.00	472....	10.00	420....	30.00	56 00				
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411....	50.00	504....	5.00	447....	11th	447....	10.00	422....	350.00	474....	5.00	436....	5.00</									



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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
JUNE, 1922

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

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## CONTENTS

	PAGE		PAGE
THE COMPULSION OF LOVE—By Rev. B. Davidson.....	83	THE SMALL SON OF THE GOVERNOR COMES TO KAIFENG HOSPITAL—By Miss M. E. Soltan.....	90
CRUCIFYING SELF—By Pastor O. F. Burgess..	84	LITTLE "EARTH CLOUD"—By Miss G. A. Rugg.....	92
HAVE YOU GOT YOUR CERTIFICATE?—By Rev. F. A. Steven.....	84	IN THE EARTHQUAKE REGION—By Rev. D. Tornvall.....	93
LITTLE GIRL "FOLLOW" AND LITTLE BOY "SPROUT"—By Miss V. Ward.....	85	HOME WORK AT THE PACIFIC COAST.....	93
A DOLL OUTDOES A GOD—By Rev. D. W. Crofts.....	86	OUR SHANGHAI LETTER—By Mr. J. Stark... ..	94
A LOOK IN AT THE "NOURISH VIRTUE HALL OF LEARNING"—By Miss G. A. Rugg.....	87	EDITORIAL NOTES—F.F.H.....	95
LIFE AND NEW LIFE—By Mr. Emil Johnson .	89	HERE AND THERE .....	96
		PRAYER CALLS—PRAISE ECHOES .....	96
		DONATIONS .....	96



"HANNAH," A SHANSI BABY  
From a drawing by Mrs. Ford Canfield

CL



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

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Home and Offices,

235-237 School Lane, Germantown,  
Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

CANADA

Home and Offices

507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
Union Secretary

## Local Centres

Office: 445 Granville St., Vancouver, B.C.  
Home: 1646 Eleventh Ave. W., Vancouver, B.C.  
Charles Thomson, District Secretary

70 Knickerbocker Building, Los Angeles, Cal.  
Ralph D. Smith, Representative

596 Princess Ave., London, Ont.  
F. A. Steven, Representative

6506 Ventnor Ave., Ventnor, N.J.  
Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (Neither collections nor personal solicitation of money is authorized.)

**Income** (1920: N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, \$107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

JUNE, 1922

## The Compulsion of Love

By Rev. B. DAVIDSON, Director of the Ceylon and India General Mission

THE long-suffering of God waited long until the cup of the iniquity of Sodom and Gomorrah was full, then He determined that fiery judgment should fall on the sinners. He sent two angels to save Lot and his family from the impending destruction. How unwilling they were to leave their home and friends even though terrible judgment was ready to burst upon them.

The angels pleaded with Lot and urged him to hasten away with his family lest they be consumed. Yet they delayed, and while Lot lingered, *the angels laid hold upon his hand* and upon the hands of his wife and daughters and brought them out of the city—"the Lord being merciful to him." Oh, the depth of the divine mercy! It was a love that would not let them go.

I wish to call special attention to those words—"while he lingered, the men laid hold upon his hand." They pleaded and reasoned with Lot, they did all that *words* could do, and yet he lingered; then they went a step further, and *laid hold on his hand* and brought him out of the danger zone. Thus was Lot saved.

God will never violate a man's free will, yet there is a place for the divine, angelic compulsion when words and persuasion fail. When a soul has been dealt with faithfully and is lingering in indecision, what he needs is not more words, but a loving, strong hand laid upon him, leading him out of the city of destruction, and placing him at the foot of the Cross.

We are too apt when dealing with souls to be content with words, and if they have not the desired effect we say, "What more can I do?"

God says, "Pulling them out of the fire" (Jude 23). The angels hastened Lot, then laid their hands on him and pulled him out of the fire.

I do not mean that this should be taken too literally, but there is a place for divine compulsion, which goes beyond words; that holy thing we know too little of, and if we had more of it we would have more souls saved. Our lack of compelling power is caused by the lack of love.

Those angels also believed in the coming judgment. We need clear and vivid views from Scripture of the nearness and reality of coming judgment, and then we shall have more compelling power.

In the parable of the great supper (Luke 14:16), when the first invitation was met with excuses, and the second invitation to the poor and blind only half filled the house with guests, the Lord said, "Go out into the highways and hedges and *compel* them to come in."

If people see that it is the compulsion of love, for their good, they will usually obey; if it is the compulsion of self-will, they will rebel against it.

We need to learn more of this sacred and divine loving compulsion, which goes beyond words. "Compel them to come in" is a divine command. The Master of souls knows that words alone are not enough, and He calls us to "*compel them.*" May we ask Him to teach us what He means when He bids us "compel them." It is not so much a set of rules as the possession of a spirit; and if we have the spirit we will know how to respect the sinner's free will and yet *compel* him to come in.

If Jesus did not mean us to *compel* men He would not have said those words. May we not have lost souls on account of not having this compelling power?

A Christian man sometimes spoke mildly to his unbelieving brother about his soul, but with no results. Eventually the latter was saved apart from the believing brother; then he asked him, "Why did you not deal with me about my salvation when you knew my great danger?"

His brother replied, "You remember that I have spoken to you about your soul."

"Yes, you have spoken to me in a way, but you should have put me in a corner, and not let me go until I came to Christ."

This man wanted to be compelled to the Savior; and he would have counted it an act of real brotherly love. Many are wanting to be compelled in a loving way, but we are too much afraid they will resent it. People know when we love them, and they don't usually resent it. Love can take liberties others cannot.

A wealthy family in New York City occupied a five-storied house. One day they discovered the house was on fire. There was expensive furniture on the ground floor; the father and son tried to save some before the fire got down to it. They got one large piece of furniture to the door, and it



filled the whole doorway; the father was on the outside, and the son inside pushing it out. At last they saw that it was too large to go out, so they tried to push it back. To their horror they found it so fixed into the doorway that it would not go out or in, and the son was imprisoned near the roaring flames.

The father became frantic; in a few minutes his son would be a cinder. Oh, that we could see the danger of lost souls as that father saw the danger of his son! We would then know what it means to compel them. The father went to a window in that room, but it had iron bars; he tried to break them, but they were too strong. The flames were enveloping his son; then with a cry to God for strength and a superhuman pull at the bars, he broke one and saved his son.

### Crucifying Self \*

By Pastor O. F. BURGESS

THE great majority of Christians look upon the Cross as the place for Christ to suffer and refuse to consent to suffer with Him, not believing it necessary or to be the will of God. They are deluded into seeking a work of the Holy Spirit without allowing the old Adam-life to be nailed to the Cross. Such a way is utterly impossible. They grasp at the thin air of a theory, and end in a deluded imagination.

Should we "glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto us and we unto the world?" (Galatians 6:14). So saith the Word, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through (in) Jesus Christ our Lord" (Romans 6:11).

"They that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). "And you being in your sins and the uncircumcision of your flesh, hath He quickened together with Him having forgiven you all trespasses" (Colossians 2:13). Christ circumcises the affections and lusts when we are willing to have His will done in all things, and then quickens and empowers to "walk in newness of life"—His life, joyfully.

"Dying with Jesus, His death reckoned mine;

Living with Jesus, a new life divine."

Let no one think he can crucify himself; for in self-crucifixion, the one vital spot will always be avoided because of the great pain of the death. Only in the power of the Holy Spirit can the dying go on joyfully. But each *can surrender* his life to be dealt with by God, and then the work of crucifixion will be perfect. The one word is "surrender"; surrender to death in order to receive abounding life in the Holy Ghost.

The prime cause of failure in the victorious life is failure to surrender all; some little rope or cord anchors to the past. In a great museum of curios there was a glass case with a powerful magnet placed on its top. Inside it was a large key hanging in mid-air attracted by the magnet. Looking more closely one saw it was held fast to the bottom by a

very fine thread. How many Christians never rise to do His will because held by some silken cord of hidden sin. Every part of the life must be absolutely controlled by Christ for perfect victory.

### Have you got your Certificate?

By Rev. F. A. STEVEN

SUPPOSE that a hostile army were about to land upon our coast or to attack any part of our national dependencies and that universal military service were the law of the land. In such a case the proper official would call upon every able-bodied man between the ages of, say, eighteen and forty, to enroll himself for the defence of his country's interests. Directly this order was made public, by posters on the walls, and through the newspapers, it would become the duty of every man within the age limits to present himself at the nearest recruiting office for enrolment. No man in his senses would say, "I haven't had a personal letter from the Minister of War yet, and I don't know whether he wants me to serve until I get such a letter."

But in the case of every such general call for service, there are certain exempted classes. A man who is lame, or blind, or physically ailing is excused. A son who is the only support of a widowed mother, a physician, a minister of the Gospel, a college professor and some others are excused by law. If, however, a man belonged to one of these classes he would be expected to have at hand the proofs of his exemption and would present his grounds of exemption at the recruiting station to get from the proper officer a certificate of exemption. In such cases those exempted from *direct* military service would be expected to do all that lay in their power *indirectly* by money gifts, by gifts of sons, or by caring for the sick, the wounded and the dependants left behind, to serve the interests of the brave men at the front.

Now in the Christian conflict against the powers of darkness we should recognize a real *war* with all its stern and unusual demands.

There are many who are exempted from foreign service in this war also. For some the chance of such service is past—past through their own negligence or their refusal to hear the call of God. For others the chance is past because, years ago, those who should have sounded the call by telling of the need, the opportunity and the command, had failed to do so.

But let no Christian man or woman, boy or girl, *take it for granted* that he or she is exempt, without prayerfully presenting all the circumstances before God in a true willingness to do His will. Then, if He—whose is the right to order our lives—gives exemption from the *direct* service of the Gospel among the yet unevangelized millions of the earth, we may enjoy the missionary blessing, "Lo, I am with you always," as we never could do if we failed to face and settle the question of our personal duty.

After this is settled the exempted ones are privileged and expected to share the interests—if not the labors and the dangers of those at the front—by prayer, by self-sacrificing, giving of their means, and by offering their sons and daughters to this service, if God will have them.

\*"From Calvary and Power unto Victory" in "The Pilgrim," Alcolu, S.C.



# Little Girl "Follow" and Little Boy "Sprout"

By Miss V. WARD, Shucheng, Anhwei

WHAT queer names," you say. Well, so they are, and these two are just as funny as their names. We went to their home this month for the first time, and stayed seven days with them. But I must begin at the beginning, and not in the middle.

Grandpa Chang said, "Do come out to my place! You haven't been."

I said, "All right, I'll come." So we went—and went walking.

Mrs. Square went with us, and Grandpa Chang's eldest son, the daddy of Follow and Sprout, carried our beds (I mean the matresses off our beds) with our books and things.

In China about every few miles you come to a little straw-housed street, and nearly every house has a table with seats in front of it where you can sit and drink tea. And if you like those little cakes with seeds sticking all over them, you can buy them for ten cash each; or if you prefer squares of puffed rice stuck together with malt you can have that at half the price, but if you don't like it after flies have been sitting on it, never mind!

We like to stop in all these places for then the women come and ask us questions, and we can ask them some, and tell them why we have come so far from home really that they might know how God loves them and sent Jesus to die for them.

"Yes, yes. It is a good doctrine; it's not lies. How should we have food to eat if heaven didn't send rain? We must place our hearts in the middle and pray to the idol up in heaven."

A boy discovers our tract bag, so we give tracts all round, exhort them once more, and go on our way.

After walking ten miles we come to a big town. Here Grandpa took us to the home of the mother of his third daughter-in-law. When you go into a house in China everybody who sees you, usually goes in after you. You are a sight not seen every day.

There was one old lady with a very long, thin pipe, the end of which rested on the ground as she sat and talked and smoked. She lived next door, a wealthy old lady. She liked all we told her about Jesus and God and everything, so she said, "Next time you come, you must stay at my house and tell me more about it." And we said, "All right, we will."

Here the mother of Grandpa's daughter-in-law brought in two great bowls of "mien," doughstrings; beneath the doughstrings were rice flour cakes, which stick fast to the roof of your mouth whenever you try to eat them.



WAS IT NOT ENOUGH TO SUBMIT TO HAVING HER HEAD SHAVED WITHOUT HAVING TO POSE FOR A PICTURE? BUT AFTER ALL, THIS IS A MOST CHARACTERISTIC ATTITUDE OF MANY TOTS WHO CRY DURING CHURCH SERVICES TO THE DISTRACTION OF THEIR MOTHERS AND EVERYONE ELSE—ESPECIALLY THE PREACHER.

HOWEVER, ANOTHER LITTLE GIRL NAMED "HANNAH" (SEE FRONT COVER) POSED FOR ME QUITE QUIETLY ONE MORNING, SITTING ON MY COAL BOX. SHE DID NOT GROW STIFF FROM SITTING CROSS-LEGGED FOR FROM THE TIME SHE COULD SIT UP SHE WAS TRAINED, LIKE ALL OTHER SHANSI BABIES, TO FOLD UP HER LEGS LIKE A JACK-KNIFE. WE FOREIGNERS SPEND WEEKS OF MISERY LEARNING THIS FEAT!

Mrs. Ford Canfield \*

When we had finished trying to eat them, it was time to go, but Grandpa said, "You are too tired to walk further so I've hired a wheelbarrow."

We thanked our new friends, apologized for our rudeness and poor company, and having got out of the town, sat on the wheelbarrow, Mrs. Square on one side, I on the other, and away we went, bumpety-bump over the bumpy, bumpy road, the barrow saying screek! screek! all the way.

We got there at sundown—"there" being a big thatched farmhouse at the foot of a hill, rooms built in a very funny way, all ziggy-zaggy around a courtyard, and in the courtyard, pig pen, hen house, goose pen, etc., etc. Grandma Chang rushed out to welcome us with her "Follow" and "Sprout."

We looked at each other and decided to be friends. Follow's hair was chopped off evenly round about, with the exception of the wee-est pigtail I have ever seen. In fact, I didn't see it at all until I had been there some days and then only made the discov-

ery by means of a piece of pink wool which hung at the side of her head, which was really fastened to the pigtail. Peeping beneath that hair was the dearest little face and bright black eyes. Follow had the quaintest way of jerking her head as she talked which made one think of a saucy brown sparrow. Her dress—dare I tell you?—well, it was rather the worse for wear and she had worn it all the winter without changing it, so what could you expect?

I thought, "Well, I do love this dear little child; she is very sweet, except her dress." And then I thought, that's just what God must think about us before we have put on the pure white robe of Christ's righteousness. God loves us, but He hates our sins which sometimes cling to us like dirty old clothes, our self-righteousness, which is as filthy rags. We ought to be so glad to get the lovely robe He has provided.

Now you will be wondering about Sprout. Well, Sprout was there, a nice, bonny, jolly-faced boy, with big brown eyes and a beaming smile, and so one fell a victim also to the charms of Sprout.

Want to know something about their home?

All right, I'm coming to that now.

First, there were the babies. The mother of Follow and Sprout hadn't any besides them, but Mrs. No. 2 had three. The eldest a boy of four called "First Son." I'm not telling you much about First Son, firstly because he wasn't friendly, and secondly, he was very naughty, always doing what



nobody wanted him to do, and not doing what everybody wanted him to do, and that was—to be good.

First Son's two little baby sisters I will call "Two-year Baby" and "One-year Baby." Then there was a third daughter-in-law's baby, which we shall name "Four-months' Baby." Besides these, Grandpa's second daughter had come home with her two babies but I can't, simply can't, name so many! You must do it yourselves.

Now, have you got them all sorted out? Sons, daughters-in-law, daughter, and babies, how many in all the Chang household?

We had plenty of baby music, even if they were not musical babies. They all had the same tune, with variations, just as all the bigger folk down to the buffalo-boy had the same tune for every hymn in the hymn book. Grandpa had taught them, and in spite of all my protests, they were faithful to Grandpa's one and only tune. I gave it up.

In addition to baby music, there were cackling hens that laid their eggs in a basket of straw in the dining room, geese quacking in concert, pigs that grunted and squealed, and three dogs that fought under the table for the bones dropped there during dinner. So you can guess what a jolly time we had.

There were four of us in the same room where we were supposed to sleep—a setting goose, a setting hen, Mrs. Square and myself. In the night the goose rattled her eggs as she tucked the straw around her. Rats raced up and down the matting over the frame of the bed and occasionally came down and danced over us which was neither nice nor polite, but never mind! The hen came out for her recreation at daybreak, flew up to us on the bed, and demanded an open door.

Most days were wet, but we had a lot to do teaching everybody to read, chatting with visitors who came in, giving little Bible talks at family prayers, or just talking happily together over our tea and melon seeds.

I had to spend a lot of time each day helping Grandpa with his Bible which he is never tired of reading. He hadn't read much of the Old Testament. When we read in James about Elijah praying, he asked who Elijah was, so we had to look it up and Grandpa thought it was wonderful. It was lovely to read chapter after chapter with Grandpa, and explain it to him, because he never forgot and would tell about it the next time he preached.

Sometimes we did wish the babies, hens, geese, pigs, dogs, etc., would be quiet. First Son was pretty good at rocking the babies. One day he rocked one clean out of its cradle on top of a setting goose and the goose didn't like it; neither did the baby. First Son, himself, got such a horrible fright that he was quiet and good for nearly ten minutes. I tried to tell Bible stories to Follow and Sprout but they thought they had to repeat it over after me, so I gave it up. They didn't learn much, but they loved much and were never far away.

What I liked best was the evening meetings when neighbors came in and we went to the big guest room at the front, where I taught Scripture choruses and Grandpa gave his testimony and preached the Gospel.

"Do you want a proof that this doctrine is true? Well, look at me. I'm a proof."

Then followed the story of how he was lost, but Jesus found him. Gambling, drinking, smoking and every sin that could be sinned almost—even gambling away his clothes one night, coming home with only a thin gown to cover him. Here Grandma showed me her little finger which he had smashed at that time in a rage because she complained. Grandpa told them so plainly that only a living Lord Jesus, the Savior of men, could save like that. And he said, "You all ought to believe in and trust Him and He will make you all new, as He has me."

He likes always to tell about the resurrection, how we will all be raised when Jesus comes again. "A coffin is only a sleeping box and it doesn't matter what kind you have."

Second daughter's husband came for her the day before we left and Grandpa said to me, "I must not let her go without four legs, as it is the first time she has been home since her boy was born. It

ought to have been a pig but two geese will be four legs just the same."

When they set off, Daddy carried one baby in its cradle at one end of the pole and the other in a rice basket with the "four legs" tied on at the sides. Both babies were weeping and the geese were quacking a sorrowful



farewell, so he would have music all the way home.

The next day we said good-bye to our kind friends and walked home, preaching as we came.

## A Doll Outdoes a God

By Rev. D. W. CROFTS

HERE in Miao land we find some interesting individuals.

We have an inquirer whose wife was given at New Year time a doll which closes its eyes. One day a strolling fakir came along to the village carrying on his back a little shrine in which was an idol on whose behalf he asked contributions (to his own stomach first, of course!).

Mr. Yang asked him, "What can your idol do?"

"Oh, this is a most powerful god—can help you in anything you pray for."

"Well, can he shut his eyes and go to sleep?"

"No, I think not."

"Can he sit up and open his eyes?"

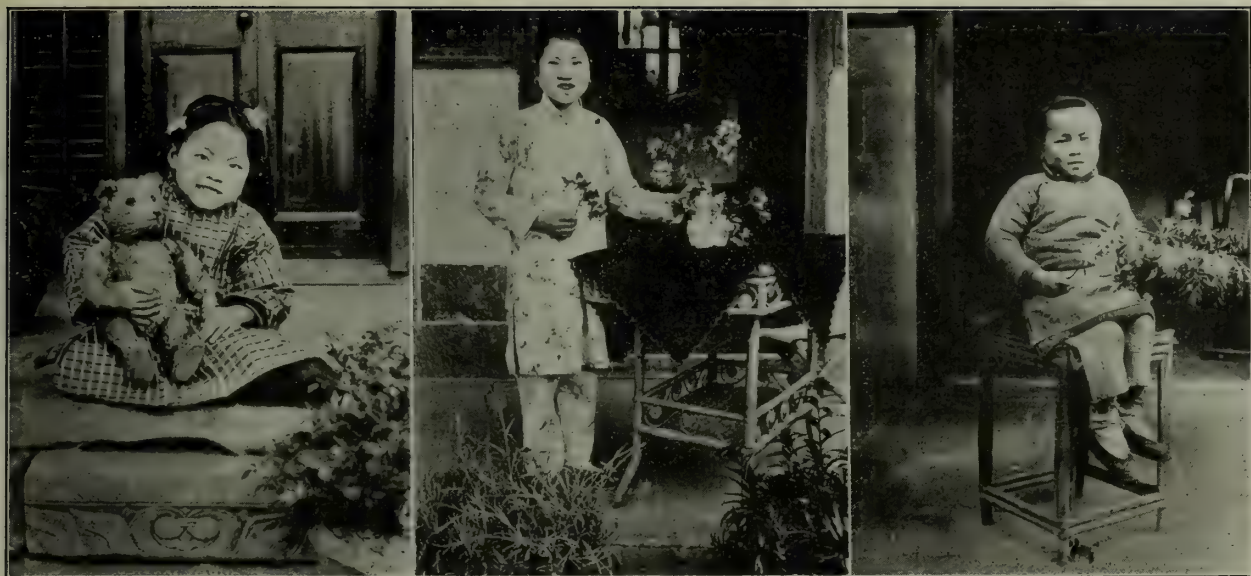
"Oh no, he does not do things that way."

"Humph! I don't think much of a god who can't do that. I've got a better one than yours. Just you wait a minute."

Out came the foreign doll in all its glory. "Now watch and see how it obeys orders. Lie down! Go to sleep! Jump up now and get awake!"

Needless to say the fakir had no heart to beg for his little tatterdemalion in face of *that* wonderful exhibition. But poor man! His heart is just as dark as ever, until the Sun of righteousness shines into it.





KIANGSI SCHOOL CHILDREN. (LEFT) MEILI, AN ORPHAN, DAUGHTER OF THE LATE EVANGELIST AT KWANGSINFU, CARED FOR BY THE MISSES MC-FARLANE AND BROWN; (CENTRE) A KWEIKI MISSION SCHOOLGIRL; (RIGHT) A KWEIKI KINDERGARTEN SCHOLAR

Photographs by Mr. Robert Powell

## A Look In at the "Nourish Virtue Hall of Learning"

By Miss GERTRUDE A. RUGG, Yüanchow, Kiangsi

COME right into the schoolroom. No, this way! Last year you could have dived down that dark little alley (which looks as if it were built for the express purpose of breaking people's necks), but you see, we have a principal with all wonderful Western ideas, and a headmistress from the Capital with yet more new theories, and these two ever are plotting drastic improvements.

Yes, this is the schoolroom. Clearly stands out the memory of its building. Could it be put up before summer possibly? The old schoolroom was too small. A conference, and the work started—and then, oh dear! the bricks were not enough and the tiles too few. The kilns would soon close down for the summer. If only they'd be persuaded to exchange a little Chinese deliberation for Western alacrity!

Now it is finished—three doors, four large windows, a beaten floor, bamboo matting tacked from rafter to rafter to keep out wind and dust, and space enough for forty-odd pupils. Overhead is the lofty dormitory with wire-net windows all along one side, precluding the need of mosquito nets. Here the teacher's bell calls all from their beds at half past six, when, after the toilet is performed, a daily verse of Scripture is committed to memory—and repeated all together on Sunday.

This is Nina Gemmell—shall she be described? No, I wish that you might all know her and her worth as we do. I cannot think what Yüanchow would be without Nina. She will greet you with a smile and a most visible preening of her feathers that you are to see such a seminary! (The pride of this principal and headmistress is not to be matched the wide globe over!)

There she will introduce you to Yen Chrysanthemum, one of the truest, sweetest, most whole-hearted and natural Chinese girls in or out of the Flowery

Kingdom. She is universally beloved and respected—and marvelous! no one seems jealous. Her home is out on the big road to Pinghsiang where there is a little "church in the house" in charge of her younger brother, a teacher. The aged mother is a frail, refined, tiny Chinese lady. Three or four grandchildren play in the guest hall. "Chrysanthemum" was half adopted by Mr. Lawson.

Lately she has spent six years in the American Methodist Mission School qualifying as a teacher and *now* as we are to have her back—what happens? A Chinese Cæsar hears, and writes, and conquers (through a middleman)! Yen Chrysanthemum, on the fourteenth of the twelfth moon, will become "Eo-yang sien-seng-niang." (Do you covet the brevity of her name for your visiting card?)

But here we gain, not lose. Her husband comes as an evangelist to Yüanchow, and Chrysanthemum wants to continue teaching. So Principal Gemmell and Teacher Eo-yang will still go on plotting against these defenceless babes!

There is a curriculum with a grand name and all sorts of grades, but this pen of mine shall traverse familiar paths. I know nothing of these scholastic matters. But take it from me, these scholars are getting a most wonderfully wise and balanced education, not overloading with all sorts of things which must be unloaded in their mothers-in-law's homes. Much attention is given to needlework. Twice a week Mrs. Yao, famed for her paper flowers and embroidery, comes to teach. Nina gives knitting lessons. (I believe, brave soul, she has ventured instruction in mending—I came across her one day forlornly diving into rag boxes with a tiny blue garment over her arm.)

Friday evening sees a great boiling of hot water. Tub night! (They *just* don't boil *themselves* when ablutionizing—the Chinese!)



On Saturday morning you may watch a merry-faced little group squatting on stools of three or four inch elevation, round low wooden tubs in the open washing shed. (This is a lately hatched plot of the school mistress' together with the bath cubicles and boiling-house.) Later on in the day an array of green and blue and flowered and striped Chinese coats and knickers, also stockings, white, vivid green, brilliant red, startling purple, flashing yellow, will all be hanging on long bamboo poles.

One deeply laid conspiracy is to have a "wo-keo"—frying pan mouth—or if you want it in humdrum Western language, "a kitchen"—where these little ladies may learn the mysteries of the culinary art and so find much added appreciation in entering their mothers-in-law's homes.

The pupils? Oh yes, to be sure! Now look at them. All their eyes are on you! This first row, perched on high stools by the windows, each at her own table, is the first form, hoping to pass the school examination next year.

The plump, keen-faced girl is Chen Spring-Glory. Her father is the Wantsai evangelist. Her mother was a dear friend, from whom Spring-Glory has inherited her sense of humor and her nimble quick fingers. To her "teacher" father is no doubt due her aptitude in study. Fortunate indeed will be the mother who gets Spring-Glory, if only she will be able to govern the strong will of her boy's wife.

The sweet-faced scholar behind her lives two or three miles out from Golden Jade. She is her father's one child, precious to him and doubly so to his mother. Her own mother was a bright Christian, so winsome and pretty, but three or four years ago the Lord called her away. Autumn-Perfume has just become engaged to a "real bonnie lad," as Mrs. Porteous calls him. Long Morning-Life, by name, he is a leather shoemaker on the street, and a church member. Autumn-Perfume was baptized at our recent women's gathering. Perhaps she will be married next year. One of the school regulations is that pupils should not be married under seventeen, but this sometimes breaks down to sixteen. (Another stipulation is that they must unbind their feet.)

Little Ri-nu-Li is the very light of her father's eyes, but she is worse than motherless. She came to school to escape evil influences and at last Li Lao-pan, finding his wife would not change her sinful life, had a proper divorce. (Ri-nu-Li is the name I know, though she has some other proper academical one somewhere. Chinese boys and girls are picking up new names all along their life's progress—milk name, pet name, home name, small name, school name, diploma name, real name, and a few others here and there thrown in. For a Christian there is often a baptismal name. All this is tax on the memory, perhaps, but a Chinese memory is not easily overtaxed.)

But to return to Ri-nu-Li. She is much "alive," shrewd, quick, intelligent, a slight, elegant little figure in her pale blue suit or white bamboo cloth one. What do you think her father has done? He and one of our dearest, truest "old" members, who possesses the woodenest, most unintelligent of life-partners, made a compact that this bright, attractive lassie, soon passing into young woman-

hood, should be "paired" (as the Chinese literally has it) with his "bought" son, just a mere child, as yet with no overburden of brains.

Wrathful repudiation, stubborn refusal, sullen opposition have all crossed the wronged girl's soul. She *will* not stay in her new home. She despises her mother-in-law, and ignores the youngster. Of the sorry, sorry blunder only God knows the outcome, for in China an engagement is as binding as marriage. Ri-nu-li is no longer counted a daughter of Li, but is a Chong clan person. She was baptized in November, and such a softened, quietened manner has been hers lately.

Lovely-Preciousness is just eight I believe. Nina and I were sitting, she on guard over the laundry feats of the youngsters, and I to snatch all I could of her company when "in" for a few days.

"If I were to adopt one of these (which I *never* shall, on principal) do you know which it would be?"

"Love-Fragrance?"

"No, the other side of the tub, this small person here."

"Oh! Why?"

"She is just the dearest, straightest, least trouble of them all."

"Really? Then that is the gauntlet thrown down to all theories of heredity."

"Well, it is true." Little Lovely-Preciousness, whose father was a notorious gambler, whose mother lived such an awful life of wickedness it could not go down on paper, who as an orphan has been left in the hands of a doting grandmother, comes from surroundings whose very memory seems to defile, and yet! Who can doubt the wondrous shielding of the One who carried the lambs in His bosom?

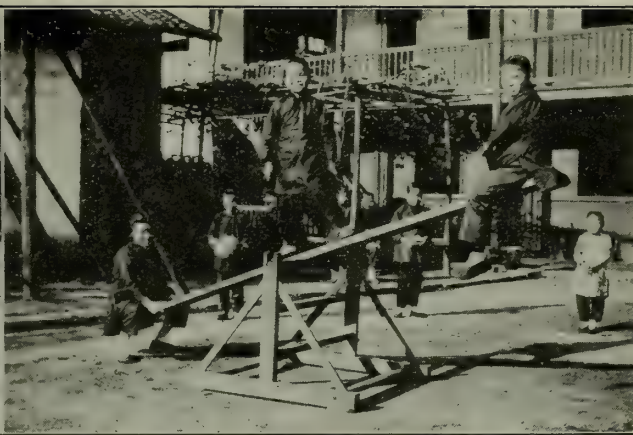
A sad white face do you think she has—our poor little Man-nu-li? A broken little body is hers (you see she is deformed). There were long days of suffering, borne in silence with never a word of sympathy but only angry scolding or bitter curses. From early morning till evening rice, she would sit on a low stool, with a flat round basket propped up in front, swiftly plaiting in the fire cracker strips, till the poor thin fingers were cramped and numbed, often working by the dim light of a tiny, smoky crock lamp till the watchman beat his gong in the street. Man-nu and her brother had in very early days been left orphans and there was no other plan for them but to be taken into their uncle's home—an unwarranted intrusion ever resented by the ill-tempered aunt. Her husband, a true Christian, would rather suffer anything than raise her ire did it *happen* to lie dormant. So it came that the twenty-five miles from home to school had to be tramped by those tired, weak feet rather than that the barrow fare should be paid out on the uninvited "added mouth to feed."

Will you pray for Man-nu's aunt? "God can"—and oh, what it would mean if she should be saved! Each time the little girl goes home, we fear she may not come again. She, too, will soon have to go to her mother-in-law's home, for why should she longer "eat her uncle's rice?" But wherever she goes, Man-nu will be a light in the darkness.

That small sobersides is Golden-Lily, our Mrs. Liu's youngest daughter, a most ardent student.

Love-Perfume is bubbling over with merriment—





HAPPY CHILDREN OF CHINA. (LEFT) THE KINDERGARTEN AT KWEIKI, KIANGSI. (RIGHT) ORPHAN CHILDREN AT PLAY  
Photographs by Mr. Robert Powell

very transitory are the clouds which chase the sunshine from her smiling face.

This quartette comprises the babies, a perfectly alluring bunch of wee girls.

This, who looks at you from under her fringe with 50,000 questions in her eyes, is Happy-Truth. Her mother is an ardent idolater and swore that her child should never "eat the foreigner's doctrine." On her first return home Happy-Truth was kidnapped and it was feared might never be sent back again. Eventually her father managed to get her away to school.

But of all the cute mites, the very superlative of cuteness is Happy-Fragrance. Do watch the little jerk as she comes back to her seat, or the tilt of her chin as she and her companion gabble, tip-top voice, over their "Three Characters Classic." There is nearly always a "wonder" look on her fat little face. See the woebegone puzzlement as she holds the knitting in her tiny plump hands, one needle north, one due west. But it is that short, stiff pigtail, tied up with pink wool, sticking out at a right angle from the little purple clothed back, that catches my eye! More than once the dip and cock of that jaunty little switch has well nigh been my undoing. It simply annihilates gravity—and "you *must* be dignified before the scholars!"

There is ever so much more to tell of present scholars and of the little wild, let-loose human colts, who should be scholars and are not. Can you guess why?

And then about all the bonny bright girls who once were in the "Nourish Virtue Hall of Learning?" Seven or eight are happily married in Yüanchow city; three or four are still studying or teaching in the Capital schools; more than ten are in our district country parts. One has gone back into heathenism. Two are a sorrow and heartache. One dear girl is in heaven.

Of the proud mothers and usually respected (in some cases really loved) wives and quite average daughters-in-law—how different life has been made for them by coming to this school. Some we know positively have been snatched from paths of sin, and in past years most would have gone into heathen homes. No, the care and toil, heartache and love have not been lavished in vain and One has seen who said "Feed My lambs." It is to Him!

## Life and New Life

By Mr. E. JOHNSON, of the Sanmiao Orphanage, Saratsi, Shansi

**L**ITTLE new members are often added to the great Sanmiao family. A beggar woman brought us a pitiful being—a little girl found lying naked on the ground not far from the temple of the God of Riches. The wind blew very cold that morning, and the little one, exposed to the wind as it had been, was almost stiff from the cold. The hungry dogs had taken a bite out of one foot, and marks of their attack could also be seen in the face and elsewhere.

Do you think we could shut the door on this little outcast? No, it was impossible! And we know you would have found it so too, had you been present. Well, the ladies here—the loving servants of Jesus in this rescue work—were at once ready to use means by which to get the little one warm and to nurse the fast going baby-life aflame again. Their efforts did not show much success at first, however. The abused little body lay, lifeless it appeared, the whole day and until the middle of the night. Then it commenced to get warm; the baby-life won the victory, and the little girl was thereby snatched both from the hungry dogs and death. This girl is the 987th in number, and was called "Hai-uan," which means: "The abuse is ended."

We could tell you a lot about our girls, had we the time. Suffice it to say that they are generally very good. They are brought up in a Christian atmosphere, learn to pray and sing from their very babyhood and they frequently tell the heathen about the love of Jesus.

We were quite taken by surprise at one occasion last spring. During the routine of every-day work, the Holy Spirit did a most precious work in the heart of many a little girl. Their eldest "sister," a much devoted and bright Christian, conducted the evening prayer-meetings. It pleased the Lord to use her then to speak words by means of which her little "sisters" were deeply moved, their consciences awakened, and enlightened to perceive the awfulness of sin. Dozens of conscience-stricken girls thronged thereupon into Mrs. Oberg's room to confess sins and to pour out their hearts before God and her. They had become intent on having everything settled before God and men. Then



they threw themselves with full confidence into the arms of Jesus, who received them, as He is wont to do, with the fulness of love, and sweetly measured out to them His gifts of forgiveness and saving grace. Thus they were made "new creatures" in Him, the children of God, and partakers of "all the spiritual blessings in the heavenlies in Christ!"

A certain girl prayed once during those days of blessing: "Oh God, my sins are as numerous as the sand in the sea, but, thanks be to Thee, Thy mercy is also just as great."

We are so thankful for this gracious visitation of God! Fruit from it has already come forth and we expect more!

## The Small Son of the Governor Comes to Kaifeng Hospital

By Miss MABEL E. SOLTAU, Kaifeng, Honan

RECENTLY we have had a rather novel experience, namely, that of having several members of the Governor's family living with us for over five weeks.

We have known them for several years, and the little Tai-tai, the second wife (the first wife is an opium smoker and hardly ever is seen), has been very friendly, on our return from furlough meeting us at the train, etc.

During December we heard rumors that "No. 4 Bald head"—that being the name the small son of the Governor goes by at home—was ill and we rather wondered that Dr. McDonald was not sent for as she had frequently treated the family in the past. It was not till a week before Christmas that a request came for her to go to the yamen, one of their foreign carriages being sent to take us. One wishes one could picture the room—the sick child on the bed, supported by grandmother and servants, who all seemed to be holding on to one limb or other, the bed curtains shutting out all air, a charcoal fire burning in an open pan in the room and every crack of the paper windows carefully sealed up, everyone distraught as to what to do next.

It came out that the child had had fever for over a month (he is a little boy of five years of age), that every remedy had been tried, and that now the doctors refused to give any more medicine, just coming in and shaking their heads and going away, feeling the case hopeless; and so it looked—hearts and lungs in a terrible state and the little body all swollen up. Not much could be done, but next day again came the carriage as he seemed a trifle better after the medicine given, and they begged Dr. McDonald to treat him. At midnight came an urgent message to her, and again at seven in the morning, so that we began to feel if we were to do anything besides attend to this child we had better get him out here for we had a large number of patients in hospital.

The Governor asked that we would have the child here so that anything possible should be done. He explained that there being two hundred Chinese doctors in the city, he had had to consult them first (!) and now he felt very badly at asking Dr. McDonald to take a dying child; if she could cure him he would be very grateful and even if she could not, he would still be very grateful. They all wept, and sighed, and groaned, and the Governor paced to and fro in his agitation.

Well, every private room in the hospital being full—and even if it had not been so, there were none that would have been suitable for this family—we knew we must take him into our house, so, when on Monday at noon the message came that

they were coming, there was a grand bustle to get some of the sitting room furniture moved out, fires put in to get up the temperature and the window carefully opened from the top (!) before they arrived.

Soon the procession began—soldiers bearing in piles of bedding, fur rugs, etc., others with baskets and pots, tea kettles and cups. Then a brilliant spot of color in the brown garden showed that the ladies had arrived—two grandmothers, the mother, relatives and servants—all having come in carriages; and after a time the Governor's chair was carried in up to the front door and gradually he emerged from it carrying the patient. Everyone shouted at once "Keep off the air, keep off the air!" and the boy was deposited on the bed. We were glad to see he was still alive for we rather wondered if he would be. Of course he at once began to cry to go home and we knew what we were up against!

The three ladies—grandmothers and mother—all stayed here, with three women servants, none of whom would leave the child. Even at night it was only now and then one lady and her servant would go upstairs to sleep a little.

A room behind was speedily fixed up as their kitchen, a stove built, water butts brought out to hold the water they had fetched each day from their own well (!), cooks and supplies got along, electric light put into the hall and all settled down! A telephone was at once put in connecting with the yamen so that at any time, day or night, the Governor could get messages through about the child's condition and a man always stationed by it to answer a call.

The Governor's personal attendant lived here; his chief occupation seemed to be to make polite speeches. Many times a day his head poked round our study door, to discuss the situation and hear what message to take to the Governor.

That gentleman came out two or three times a day while the child was very ill. He is a tall man, with a long beard which he continually strokes so that it is decidedly crooked and he looks rather like Confucius (!), very dignified in his long blue satin fur-lined gown, very polite, and we used to wish he would stop when he gave the three deep bows each time we met.

He would intimate he wished to converse and would come and sit down in the study and then slowly discuss the case (!) and be pleased to find that his diagnosis of "fire and water" in the lungs quite agreed with what the doctor felt the disease was and that this said fire and water had got to be dislodged; if only we went slowly, slowly, all would be well!! Vainly we said over and over again we could not afford to go "slowly, slowly" as the child's heart





THE FOREIGN STAFF—(CENTRE) DR. JESSIE McDONALD, (RIGHT) MISS M. E. SOLTAU, (LEFT) MISS F. HERBERT—AND CHINESE NURSES AND HELPERS IN THE WOMEN'S HOSPITAL, KAIFENG, HONAN

was played out already and could stand no more fever!

"Oh! but you don't know how much better he already is," and then he would enumerate the symptoms that were yielding to treatment, "and all you need to do is to go slowly!"

His long water pipe was held in his hand all the time and puffed at between his remarks. After some days, by a circuitous route, he was told that this smoke was bad for the child's lungs, so next day, when sitting talking to us, he solemnly held out his pipe to his servant and said, "Take that to the front guest room and leave it there," thus indicating he understood and was not going to smoke in the child's room. It really was touching to see his fondness for this boy. His eldest son is a wastrel and opium smoker and has nothing to do with his father, other sons have died, and so now all his hopes are in this very intelligent little boy.

I can't begin to describe things as they really were! It seemed a hopeless task some days, and over and over again the family were told nothing but prayer to the true God could save the child.

Of course everything was regarded more or less with suspicion and doubt. To begin with, the fresh air in the room and uncovering the child every day to listen to his heart and lungs, even although only one square inch was uncovered at a time, seemed terrible. What each dose of medicine, or needle, or treatment was for, had to be explained. How one longed to get everyone away and care for the child in *our* way.

No water had he seen all these weeks and the little hands were so grimy! Clad in his full out of door clothing, long fur gown and black hat, there he sat, propped up by attendants. By degrees he was got to lie down, without anyone holding him, and trained to keep from incessant moving to save the poor little dilated heart. After some days the hat was got off and joyful were we when the fur gown was shed! But so cautiously had all to be done. One day I ventured to wash face and hands, but no more. So the only thing was for the doctor to explain that for delicate babies we used oil and with heated oil, heated wool and heated pneumonia jacket, she set to work and gave his body a good rubbing, bit by bit, and we felt he must be better!

Never shall we forget those days! If we began to hope and think he was improving, some other symptom would get worse and *down* one's heart would go. The whole house was turned upside down; we spoke in whispers; no bells rang; and everyone went on tip toe. The dining room adjoins the room where the child was so the doctor and I just crept in and out to our meals in silence.

Medicine and food supplies were in the study where the nurse on night duty had to be and where interviews and endless interruptions went on. Several times every night reports were asked for and sent in to the yamen.

It was just about the end of the first week, Christmas eve in fact, that, after we had gone to bed the nurse came up to say the child was dying, and he certainly did look like it. We had several times before discussed this probability and what should happen, so again we asked the ladies and they said, "Yes, his burial clothes and coffin have all been ready for weeks." There was a great discussion then, Should the father of the child be sent for? One lady said, "No, wait till the child is dead to tell him;" but the others were indignant and said, "Send."

At last Mr. Chao, the personal attendant, went off to the city to tell the Governor, and we sat and waited. The diplomatic messenger told the Governor that the child's fever was less, his cough much better, that he had been sleeping well, and all was good, except that his pulse was a trifle weak (!) and suggested perhaps he would like to come and see him. (You or I would have bluntly said the child was dying.) It was rather amusing when the official did come. The nurse was nodding in her chair and the tired doctor, in her dressing gown, was fast asleep on the sofa and I had to awake her by saying, "The Governor is in the room!" By that time the child had revived somewhat but the Governor spent the whole of that and the succeeding night here and the city gates were not shut all night, which created quite a sensation.

It was rather a relief that early next morning the old Tai-tai, the Governor's mother, fell on the stairs and sprained her foot badly and so had to go home. It is she who is the great idolater and she had tried every idolatrous device in vain over this child. The doctor had seen the pathetic sight of the old lady on her knees in the courtyard beseeching the idols for the child's life. When she went home the other ladies and servants felt freer and were able to rest more.

From that time on the boy began to improve but he looked just like a famine refugee, such a poor little thing, truly only skin and bone, and there seemed no spot in which to give him his hypodermics. The feeding of him was a difficulty; one thing after another we tried, and he just was sick, and once being so, his people did not like us to give that again. However, by degrees he took the milk, though never very much. He really was very good and made no fuss over the many needles. Whenever he had one, his woman used to softly call his name in case his spirit should depart with the prick! The medicines were hard to get down and quinine is very bitter. All the family used to stand round, one holding the medicine and spoon, another sugar,



another hot water to rinse out his mouth with (and of course the medicine had always to be heated to just the right temperature) while the rest shouted special directions as to what he was to do and that he was not to be sick, etc., etc.

When he began to recover it was interesting and exciting. He never ceased wanting food and no sooner was one supply eaten than he was crying for more; biscuits, sponge cakes, flour paste and chicken broth followed one another in quick succession. The first time he swore at them the whole room chuckled and proclaimed the news abroad! Then one day his skin was moist and the next good sign was that his eyes had tears and the nose moisture, while, when one day he sneezed and the next he yawned, his recovery was complete. It was truly remarkable to see the marked improvement in heart and lungs until there was no trace of disease left.

Naturally, we got a good many sidelights into Chinese life and thought. One night when he was very ill they suggested how would it be if he was given some of the medicine called "man's body." That not being in the British Pharmacopoeia, it was difficult to say whether it would help or not. However, a man was sent off to the city for some. A long picture frame came back and under the glass was the medicine, a root grown in the shape of the human body, hence its name, and very expensive for that one alone cost \$2,000. Should the child have some? Well, it was a hot medicine and as his disease was heat, perhaps this would not suit! As he must also not have cold medicine, his case was not easy to treat! Chicken broth is another thing they consider a "hot" food and it was very difficult to persuade them to let him have any of that.

You ask, What about the Gospel in all this? During the first weeks there was little opportunity for saying much, all were too absorbed in the child and too tired out to appreciate teaching. Sometimes the Tai-tai would come into the study and we could have some real talk, and at the end the patient himself began to learn a little. The servants used to listen quite eagerly when we showed them pictures and talked. One thing they all realized, namely, the futility of their worship. The old lady did after all burn incense at the New Year festival though she had said she would not.

The small boy is very bright mentally and announces that he believes the "doctrine" and is going to be a preacher and a doctor when grown up. He said to me the other day, "You have added two this year." As I did not quite understand and asked his meaning, he replied, "Myself and my younger brother!"

One feels now is the time to *pray* that the seed sown shall bear fruit. A short time ago Pastor Ting Li-mei was here for one night and we invited Tai-tai to hear him. She came and listened most attentively to his splendid address on "The Christian's attitude towards the world." The next day she was at a temple attending theatricals there. One concluded they were being given as thanks for the child's recovery, as we know all sorts of promises had been made should the child recover. But it is just typical one feels of the fight that will have to be waged if that soul is to be won to the Lord—the pull from both sides.

## Little "Earth Cloud"

By Miss GERTRUDE A. RUGG, Yüanchow, Kiangsi

LITTLE "Earth Cloud"—or the story of a Chinese Bible. No, to be correct, the story of two, and not Bibles, but New Testaments, both red-edged with back-flapped cloth covers.

Down the street is a silversmith's shop, a dingy, narrow little room with three high wooden tables, one apiece for the three assistants. At the front stands a small glass case wherein hang a few rings, a boy's lock or two (to safeguard his life), and some ladies' chatelains, etc.

The master is tall and thin; the wife plump and happy-go-lucky. A baby girl there is but the very light of his father's eyes is Ti-üin, a little cripple, but as swift as an arrow. Grubby face, smutty hands, a chronic cold in his nose, but such a straight true look out of his keen eyes that one forgets the shambling gait, the puzzling lisp, and the general griminess, and wonders at the strange force of personality and character behind so little a lad. What is the secret? He is idolized, but not spoiled; fearless, but never bold; and has fine courtesy. Dear little Earth Cloud, is there some wondrous path elected of God for you? Are you to be yet another Paul?

The preaching band, when in Wantsai, had persuaded his father to come to the services, and had given him a new Testament—that is the first of the two. Then, in some mad temper the man tore up the book and vowed he never would darken the Hall doors again.

But his little son, fearless of his father's threats, constantly ran in; and when "First Glory" and "Beseech Grace" followed their parents to Wantsai, his visits were more frequent. When Mr. Porteous was here he came and sat down beside him, putting his hand on the pastor's hand, saying, "I *do* wish my father would worship the true God. He used to come to service, but he won't now, and he is so angry with me for coming. My mother likes me to come."

So one day Mrs. Lin and Teacher Lu felt that they should go and see this woman. It was with a certain amount of trepidation, however. The woman, with her baby in her arms, leaned up against the counter. She had the same finishing touch of grubbiness as her son, but her greeting was quite friendly and we were asked to sit down on a bench against the wall. Then the father came, in proper "summer" costume and—who would believe it!—with a smile and a greeting.

We were complimenting him on his bright boy, and he, in correct Chinese style, was be-smalling him, when, back from school, shoots in the little man himself, a china teapot in one hand, and in the other an ink slab and pen. There was no mistake about his greeting!

Saturday and Sunday, two of the preaching band were here. The father and boy came together to both evening services. At the close the little bare-backed child came across and said, "Teacher, have you any Bibles for two hundred cash in this Hall?"

"Yes, do you want to buy one?"

"I will come tomorrow morning."

And on Monday the second red-edged, black-flap cloth covered New Testament was carried to the silversmith's home!



## In the Earthquake Region

From a report by Rev. DAVID TORNVALL, Pingliang, Kansu

THROUGHOUT the past year God has richly bestowed His mercy upon us in protecting us from all kinds of danger.

During the first part of the year much time was spent in visiting the villages round here where the poor people had suffered from the great earthquake. Words fail to describe the terrible sights which we saw, the misery of the surviving people, and their great need. The hardest heart would have been touched.\*



THE REMAINS OF A HOME IN THE KANSU EARTHQUAKE REGION. IN THIS A FAMILY OF FOUR LIVED, A MOTHER AND THREE CHILDREN, THE FATHER HAVING BEEN KILLED BY FALLING TIMBERS

Photograph by Rev. L. C. Whitelaw

Friends far and near were very kind in sending money to help these stricken people; with this we tried to help those who had suffered most. Thousands, mostly women and children, have received help in this way. The first distribution was of money, with which the people were told to purchase absolutely necessary household utensils. Everything had been buried in their caves, from which they themselves had only escaped with their lives. We had three different distributions, including food, clothing, mats, farming implements and various kinds of grain.

In one village through which we passed, the only living thing was an old, half-starved dog; in another, an old man remained amid the ruins of what had once been his home. Elsewhere there were small children left without parents, and again, fathers and mothers digging in the ruins after some of their loved ones. Hundreds of villages, here in Kansu, are in just such a state.

No sooner had the people begun to recover from the effects of this disaster than a terrific hailstorm swept across the country, ruining, in most places, all the crops and leaving many penniless. Never have we seen or heard of such a storm! Some of the hailstones weighed no less than sixty pounds. Many houses were battered to pieces, and sheep, cattle and horses were killed. The damage to our property alone from the earthquake and hailstorm amounted to between \$300 and \$400.

At our last autumn meetings, thirty-five people were baptized and so received into the church. In all, forty-one members have been added to the flock during the year. For all this may the Lord alone be praised and glorified!

## Home Work at the Pacific Coast

REV. CHARLES THOMSON, our District Secretary at Vancouver, was laid aside from his work for a time by the necessity of an operation which was performed on October 18th. By November 28th, however, he was back at his office. During his illness Mrs. Thomson attended to much of the work while Miss L. Craig (sister of Miss I. A. Craig of Shanghai) most generously kept the office open every afternoon.

The Mission Home in Vancouver being necessarily apart "from the centre of things" was not being visited by many, so it was considered best to have an office for the Mission in the city. In June, 1921, a room in the Fairfield Building, 445 Granville Street, was rented, about a block from the post office and two blocks from the C.P.R. station and wharf. In many ways the office has proved itself a boon and convenience, as well as bringing more people into contact with our work.

In October the Mission purchased a house which was offered, through the kind interest of a friend, at a remarkably low price. Money was provided by the Mission from a special fund and the purchase was completed before Mr. Thomson entered the hospital. Mrs. Thomson had to move at the end of October, while Mr. Thomson was in the hospital, but owing to circumstances this could not be avoided.

We now have a "permanent" China Inland Mission Home in Vancouver and one which will make it improbable that any of our own missionaries will ever again have to go to a hotel when passing through. The house (shown in the illustration) has twelve rooms, and is located on 11th Avenue W., bordering on the famous Shaughnessy Heights and is within easy reach of three car lines. It is convenient for meetings, three rooms being readily thrown into one and thus seating probably one hundred people if necessary.

The monthly prayer circle meetings keep up well. In Vancouver itself there are monthly meetings in the China Inland Mission Home, the Bible Training School and West Vancouver United Church. Then there are monthly gatherings in Victoria, B. C., Seattle, Wash. and Bellingham, Wash., another is being started in Tacoma, Wash., and probably still another in Portland, Ore. All these are entirely in the interests of our own Mission. To Mrs. Lauderdale of Victoria, Mr. and Mrs. Whipple of Seattle and Mr. and Mrs. Mercer of Bellingham, we owe much for the way in which they have cared for these meetings.

In spite of the limitations imposed by illness and convalescence during 1921, Mr. Thomson was able to address about 150 services and meetings. Mrs. Thomson also addressed some. During last year deputation work was practically confined to British Columbia and the state of Washington. Mr. Thomson had often longed for entrance into eastern British Columbia. For certain Sundays in April and May he was invited to supply the pulpit of a church in Nelson, thus he was enabled to enter into a new part of the field about five hundred miles from Vancouver with openings for speaking of the Mission's work not only in Nelson but also in adjacent towns.

The meetings and services referred to have been held in churches of at least five denominations and also in undenominational centres. It may be news to some that British Columbia is by no means an easy field for deputation work on behalf of China's needs and claims, for there are many Chinese in the province and of late the demand for a "white British Columbia" has been vigorously voiced and a very strong anti-Christian sentiment greatly intensified by agitation.

A number of our missionaries have addressed meetings in Vancouver, and some elsewhere also. Dr. Jessie McDonald being a "Vancouverite" herself was much sought after. She and Miss Soltau gave many addresses in Vancouver, Victoria, Seattle, Bellingham, Tacoma and other places, very decidedly putting Kaifeng "on the map."

A conference held last August at Geneva, near Bellingham, at a summer home of Mr. and Mrs. O. G. Whipple on the shore of Lake Whatcom, was mentioned in the September number of "China's Millions." The friends are looking forward to a similar conference this coming summer.

During 1921 about seventy of the members of our Mission and about twelve of their children passed through Vancouver. In this Pacific Northwest there are several candidates and "intending" candidates. Miss S. E. Claussen of Rainier, Wash., a graduate of the State Normal School at Bellingham and also a graduate nurse, has been accepted by the Mission. She will doubtless sail for China in the early autumn. Others, including two men, are attending the Bible Institutes of Los Angeles or Chicago or the Vancouver Training School.



Mrs. George Soltau, mother of Miss M. E. Soltau, who has been a great help to the Mission during her stay of several years on this coast, has now gone to England. Rev. and Mrs. Isaac Page, formerly in the China Inland Mission in Kweichow, are located in Penticton, B.C., where Mr. Page is pastor of a church.



THE NEW CHINA INLAND MISSION HOME IN VANCOUVER, B.C.

## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK,  
writing on April 6th, 1922

**Buddhist Propaganda.** Mr. C. H. Stevens reports that in a district in Shensi propagandists of the Buddhist faith from Szechwan are carrying on aggressive work. One of those engaged in this, an educated young woman with unbound feet, is visiting villages and gathering adherents, while men are adopting Protestant tactics, exhibiting large sheets of paper giving the topics on which they preach to the crowds.

**Attacks on Christianity.** Attacks are being made on Christianity and the World's Christian Student Federation now meeting in Peking. Non-Christian societies have been formed and have issued declarations to the effect that missionaries in China are the spies of capitalists, and that the converts are the hirelings of conquerors. Religion, they assert, obstructs the progress of mankind and impedes the spread of civilization. The members of these societies claim to be influenced by the study of science in organizing a Non-Christian Student Federation. Thus new forces are at work and there is need of prayer that the fruits of Christianity may counteract their influence.

**Famine conditions** are reported from many parts of the country and a good deal of the time of some of our workers is being spent in administering relief; though funds which have been entrusted to us for this purpose are now nearly exhausted. In some of the parts of Hunan, occupied by the Liebenzell Mission, there is great destitution and this is also true of other places. Mr. Easton recently wrote from Hanchungfu, in Shensi, as follows: "Many thousands of poor people, especially those in the hill country, have to face something akin to famine for the next three months. Owing to about four months incessant rain last summer, the maize crop was in most places a failure; large numbers have been starving for the last two months and they have another three months before the wheat and bean crop is ready."

**Evangelistic Campaigns** have been held in many of our stations with most encouraging results.

Mr. Arthur Moore, of Liangchowfu, Kansu, writes: "Our eight days' evangelistic effort proved very encouraging. The place was packed with men and women. We held an overflow

meeting in the men's guest room and a large crowd was preached to in the open air from the steps in front of the church door. Hundreds were turned away because there was no room inside. Such was our experience the first two days. The third day the church was full but there were no overflow meetings. We thank God that at least three thousand people heard the Gospel in the church during these first three days. Then we had a wind storm and snow with bitterly cold weather, but our meetings went on and the people turned out well. The last three days, weather conditions being more favorable, we again had good crowds and at the end of the meetings we rejoiced to know that between 5500 and 6000 people from many parts of the city and districts surrounding heard the message of salvation."

From eastern Szechwan, several cheering reports have reached us. Miss Cassels, writing from Paoning, mentions that during the Chinese New Year holidays, a special series of evangelistic meetings was held. "We had," to quote from Miss Cassel's letter, "splendid opportunities and crowds gathered each morning. The last morning the church was filled to overflowing. We do pray that the seed sown these days may spring up and bear fruit."

From Liangshan, Mr. T. E. Robinson reports that, in accordance with the yearly practice at this station, a preaching band with about thirty helpers (twenty men and ten women) went out to a busy market town. Mr. Robinson says: "Rev. A. T. and Mrs. Polhill, a Chinese pastor, three catechists and three colporteurs also took part. Our plan was to divide up into bands under a leader, morning and afternoon, and visit different sections of the town. On the four nights, from Monday to Thursday, four lantern lectures were given, two to men and two to women. The average attendance was about four hundred each night. One old lady broke her vegetarian vow. Some twenty or thirty men and women promised to study the Scriptures. We shall value prayer that the seed sown may bring forth a harvest."

In Wenchow, in the province of Chekiang, a united Bible school for local preachers was recently held. It lasted seventeen days and over seventy men met daily for the study of God's Word. Mr. Barling writes, "While there were many unforeseen difficulties, yet we praise God for the spirit of harmony and good will which existed, and continue to pray that the addresses given may be useful to these men in their service for the Master." In Pingyang, in the same province, Miss G. I. F. Taylor held a ten days' Bible school in which she and the local workers were greatly encouraged. Fifty-three women and girls were present and they were very keen to learn.

From Anshun in the province of Kweichow, Mr. M. S. Slichter reports good attendance at the New Year meetings for Christians, and adds: "We opened the schools here for the season a few weeks ago, and there are in attendance seventy boys and fifty girls. This is the largest attendance we have ever had. We have only one school in the country so far. These hard times the country people find it difficult to provide the school teacher's board and keep their boys at school. We have two teachers for each of the schools and the evangelists and bible-woman, give the Scripture lessons. Mrs. Slichter has two classes a week with the girls and we have the boys and girls together for singing twice a week. Mrs. Slichter has classes for the women on Tuesday afternoons, one for teaching the Christian women to read and another for the inquirers and outsiders, thank God the attendance has been very good."

**An Opened Door.** Mr. N. Baker, writing from Kiehkow, about thirty-two miles northwest of Kopu, in Kweichow, says: "You will be interested to hear of a door that recently opened to us in answer to prayer. Mao Ku, a district nearly seven miles to the north of us, is a wealthy, populous place comprising mostly Black Nosu, with several past and present students of the United Methodist Mission Schools. For long these folk have closed hearts and homes to the Gospel. After some inquiries we made a definite prayer for an open door. Circumstances began to favor us until we were rejoiced to receive a personal invitation from the leading man of the district. We went, taking along with us some of our best men, and had a never-to-be-forgotten time. Quite a number were out to receive us and made the hills ring with the blasts from their long trumpets. Our meetings, which over a hundred attended, were greatly blessed of God. We subsequently attended the burning of two spirit shrines situated in the most picturesque parts of the hills. These represented the worshiping places of some thirty persons present. A wild animal's horn, used only a few days previously in sacrificing, was given me as a memento. Two subsequent Sunday meetings since this visit was made have revealed to us a true work of the Spirit."



## Editorial Notes

Prayer meetings in behalf of the work in China, conducted by our "prayer circles" at various times and places on this continent, no longer appear in "China's Millions", but the list of these may be obtained from the Mission offices by any one who is wishing to join in united intercession for China.

A number devoted particularly to children is an innovation for "China's Millions," but there are *millions* of Chinese children and much missionary work is expressly given to bringing the light of the blessed Gospel into their young lives, so sadly darkened by superstition and hopeless under their heathen upbringing. Remembering our Lord's words, "Suffer the little children to come unto Me," we feel no apology is necessary for emphasizing in this way childlife in China and something of the effort made to bring the little ones to Him.

Children may open gates for older folk to enter in. Oftentimes, entrance for the Gospel into Chinese homes and hearts has come through the "leadership" of the little child. The story of little "Earth Cloud" gives just such an instance—and how earnestly it is hoped the "small son of the Governor" who learned the "doctrine" in the hospital will, in some way, bring the Truth to the high but needy dwellers of the yamen. It is, however, not always an easy thing for believing children to be the pivot on which parents turn from darkness to Light—a pivot has often to stand much strain and friction—but by the grace of our God they are even able to be thus used by Him. And what can one say as to the value of the future ministry of Christian schoolgirls who will go into homes where the Gospel must be preached by example, often before opposing elder folk, and where children of a following generation are to be guided to "walk the heavenly way?" Pray for China's millions of children!

Do missionaries love the Chinese? As to the children, who can doubt it? The artist missionary who draws the witching charms of little "Hannah" and sympathetically portrays the woes of another "tot," the itinerating worker who hob-nobs with "Follow" and "Sprout" for seven days in their crowded home, the missionary "in for a few days" who discovers "alluring bunches of wee girlies" and charming older ones in the station "seminary," the tender-hearted guardians of orphan children rejoicing to see them gathered into "the arms of Jesus" and made "new creatures" in Him—all these show such an unaffected devotion and enthusiastic affection for the little ones that it ignites a love for them in our own hearts. Do not some at home feel that they must go to lead other such little ones to the Savior, or have we all got our exemption certificates, as Mr. Steven's article puts it? As matter for this number was being prepared with its reference to the orphanage at Saratsi, north Shansi, word comes of the death of a young worker, Miss Ester Wadell, who joined the Mission only in the spring of 1920 and would soon have been able to take an important share in the work at that station.

"A trained teacher, able in a remarkable degree to adapt herself to the young children and older girls alike, displaying qualities which promised much for the future, the hope was cherished that she would take an increasing share in the teaching, eventually re-opening the normal school which the death of Miss Dahlberg last year made it necessary to discontinue." Thus, a serious blow falls upon the work for these orphan children. Perhaps this note from the Mission's "casualty list" may "spur up enlistments."

Christianity is not civilization; it is not the habit of attending at Christian worship; it is not a philosophy founded on the sayings of Christ; it is not a philanthropic social movement with His name mentioned as founder; it is not even the aggregate of beneficent forces brought into the world by the presence of Christians. Christianity goes deeper than all these. It is root as well as fruit; it is rock as well as wall. Far more than the superstructure, Christianity is the one true and imperishable foundation, other than which no man can lay. In a word, Christianity is Christ Himself. Take His name away and we have that curious remnant, *Ianity*, which places *I* first and suggests inanity, which is certainly characteristic of such an assumption. If we could drop all else and revert simply to the word "Christ" we would have in that blessed name the presentation of all that is essential as to our Faith and life. "For me to live," said Paul, "is"—not Christianity—"but *Christ*."

In business we often see a well-reputed name pass from the original possessors into the hands of those who make use of the old and trusted title or trademark to give standing to some new organization of entirely different personnel and principles. At the outset the name sustains confidence but ensuing deteriorations of the product or dubious dealings on the part of the new concern disclose the change and deception. The exploiters perhaps bring themselves a certain kind of prominence and short-lived advantage, but the name no longer means what it did. Sometimes this use of a recognized name is entirely fraudulent, being adopted without authority of any sort. "Christianity" is the name under which for many centuries the Church has carried on its business of disseminating a Gospel based upon authoritative, inspired Scriptures, declaring salvation for fallen men through the death and resurrection of our God and Savior, Jesus Christ. Under the name of Christianity, however, some have begun doing business of quite a different character, and we have resulting products, substitutes, proclaimed as "just as good", "newer and better", "adapted to modern requirements", "meeting the public demand." Have these vendors of a new "evangel" bought out the right to the word "Christianity"? How dare they dispense "another Gospel" under that name? Can we not hear Paul vehemently protesting?—as in Galatians 1—"Another Gospel! which is not another! If any man preach any other . . . let him be accursed. Do I seek to please *men*? If I please men I should not be a servant of Christ."



## Here and There

Mr. Hoste has paid a visit to the training homes at Chinkiang and Yangchow and after consultation with the new workers, appointed them to various "designations."

New workers from North America have been appointed to stations as follows:—

Mr. J. W. Quimby, Luchow, Szechwan.  
Mr. W. G. Windsor, Kweiyang, Kweichow.

Miss M. T. Hoffmann, Tsinchow, Kansu.  
Miss L. G. Osborn, Tsinchow, Kansu.  
Miss E. G. I. Mills, Siaoyi, Shansi.

Miss M. Roberts, Pingyang, Shansi.  
Miss K. E. Kreick, Chowkiakow, Honan.  
Miss E. E. Holder, Pengshan, Szechwan.  
Miss R. M. Harris, Kwanhsien, Szechwan.  
Miss E. M. Dickson, Kwanhsien, Szechwan.

Miss J. C. Jack, Yungchang, Yunnan.

New workers from other home countries have been designated as follows:—  
Mr. H. S. Cliff, Luanfu, Shansi.

Mr. L. C. Wood, Lanchow, Kansu.  
Dr. M. R. Lawrence, Paoning, Szechwan.  
Dr. D. V. Rees, Anshun, Kweichow.  
Mr. W. A. Anderson, Chenghsien, Chekiang.

Mr. J. H. Bird, Hwangyen, Chekiang.  
Miss D. M. Williams, Sisiang, Shensi.  
Miss M. G. Broomhall, Hwailu, Chihi.  
Miss D. James, Kweichowfu, Szechwan.  
Miss M. Scarlett, Kweichowfu, Szechwan.  
Miss D. B. Cobb, Kanchow, Kiangsi.

Miss W. G. M. Edwards, Yinchow, Anhwei.

Miss H. Ruedi, Nankangfu, Kiangsi.

Miss L. S. Thoering, finding it impossible for health reasons to give stenographic help at Shanghai, has gone to the training home at Yangchow.

In the schools at Chefoo there has recently been a good deal of sickness, Dr. Guinness reporting cases of measles, whooping-cough and bronco-pneumonia, one child, the daughter of Mrs. Mungeam, dying from the latter disease. Some of the other cases have been very serious, causing considerable anxiety though most have subsequently been reported as improving.

Baptisms for the current year reported in Shanghai up to March, totalled 288. We notice among these, 13 are from Kih-sien, Shansi (the station of Mr. and Mrs. Falls); 76 at Yüanchow and outstations, in Kiangsi (this is the district in which Mr. and Mrs. Porteous, Mrs. Lawson and Miss Rugg, with others, are working). Ten baptisms are reported from Ningkwofu outstations, Anhwei (under Mr. and Mrs. J. W. Wilcox); 8 are reported from Ninghai, Chekiang (the station in which Mrs. Macleod and Miss Beugler are working).

### ARRIVALS

May 8th, 1922, at Montreal, Mr. and Mrs. F. Dickie with their daughter Marguerite, from Scotland.

May 8th, at Vancouver, Mr. and Mrs. C. H. Stevens, and Mr. and Mrs. C. Carwardine, from China.

## Prayer Calls--Praise Echoes

An Index for Prayer Union Members

**Pray** that we all may exercise the "compulsion of love" (page 83).

**Let us pray** for the crucifixion of self (p. 84).

**May God show us** whether or not we are exempt from foreign service (p. 84).

**Pray** for Chinese children, in Christian homes, in orphanages, in mission schools, and above all, in heathen homes (pp. 85-92, 95).

**Remember** the medical work and its opportunity of reaching all classes (pp. 91, 92, 95).

**Ask** for more workers (pp. 84, 95).

**Pray** for the afflicted people in earthquake regions and in famine districts (pp. 93, 94).

**Give thanks** for encouraging results from evangelistic campaigns, praying for the seed sown (p. 94).

**Pray** for new workers appointed to stations (p. 96).

**Remember** missionaries and Chinese Christians in the midst of turmoil in China.

### DEPARTURES

April 29th, 1922, from New York, Mr. and Mrs. M. Hardman and Miss A. R. Allen, for England.

May 16th, 1922, from Quebec, Mr. and Mrs. F. Tull with their daughters Marjorie and Doreen, and Miss M. J. Williams, for England.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, APRIL, 1922

PHILADELPHIA				TORONTO			
No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
GENERAL AND MISSIONARY PURPOSES				GENERAL AND MISSIONARY PURPOSES			
No. 1st. Amt.		No. 1st. Amt.		No. 1st. Amt.		No. 1st. Amt.	
498. 20.00	561	1.00	628	54.00	645	5.00	551
499. 20.00	562	5.00	629	10.00	646	1.00	552
500. 25.00		5.00	630	10.00	647	1.00	553
		4.75	631	10.00	648	1.00	554
501. 50.00	564	50.00	632	10.00	649	1.00	555
502. 60.00	565	5.00	633	2.00	650	1.00	556
503. 2.00	566	5.00	634	1.00	651	1.00	557
504. 2.00	567	45.00	635	1.00	652	1.00	558
505. 2.00	568	100.00	636	22.00	653	1.00	559
506. 125.00	569	5.00	637	2.00	654	1.00	560
507. 30.00	570	22.00	638	70.00	655	1.00	561
508. 10.00	571	22.00	639	582.00	656	1.00	562
509. 500.00	572	20.00	640	5.00	657	1.00	563
		30.00	641	5.00	658	1.00	564
510. 2.00	573	25.00	642	5.00	659	1.00	565
511. 500.00	574	30.00	643	75.00	660	1.00	566
		25.00	644	480.00	661	1.00	567
512. 2.00	575	10.00	645	481.00	662	1.00	568
513. 25.00	576	5.00	646	482.00	663	1.00	569
514. 25.00	577	10.00	647	483.00	664	1.00	570
515. 25.00	578	25.00	648	484.00	665	1.00	571
516. 24.25	579	5.00	649	485.00	666	1.00	572
517. 11.12	580	10.00	650	486.00	667	1.00	573
518. 11.12	581	116.81	651	487.00	668	1.00	574
519. Int. 42.42	582	50.00	652	488.00	669	1.00	575
		75.00	653	489.00	670	1.00	576
			654	490.00	671	1.00	577
520. 15.00	583		655	491.00	672	1.00	578
521. 50.00	584	2.00	656	492.00	673	1.00	579
522. 8.75	585	100.00	657	493.00	674	1.00	580
523. 9.00	586	5.00	658	494.00	675	1.00	581
524. 25.00	587	5.00	659	495.00	676	1.00	582
		5.00	660	496.00	677	1.00	583
525. 25.00	588	1.00	661	497.00	678	1.00	584
526. 10.00	589	1.00	662	498.00	679	1.00	585
		1.00	663	499.00	680	1.00	586
527. 25.00	590	10.00	664	500.00	681	1.00	587
528. 10.00	591	10.00	665	501.00	682	1.00	588
		1.00	666	502.00	683	1.00	589
529. 100.00	592	100.00	667	503.00	684	1.00	590
530. 5.00	593	2.00	668	504.00	685	1.00	591
531. 30.00	594	79.80	669	505.00	686	1.00	592
		30.00	670	506.00	687	1.00	593
532. 50.00	595	30.00	671	507.00	688	1.00	594
533. 75.00	596	20.00	672	508.00	689	1.00	595
534. 5.15	597	5.00	673	509.00	690	1.00	596
		5.00	674	510.00	691	1.00	597
535. 25.00	598	2.00	675	511.00	692	1.00	598
536. 25.00	599	2.00	676	512.00	693	1.00	599
537. 1.00	600	35.00	677				
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538. 25.00	601	40.00	679				
539. 1.00	602	10.00	680				
		5.00	681				
540. 25.00	603	60.00	682				
541. 1.00	604	40.00	683				
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542. 25.00	605	10.00	685				
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543. 25.00	606	2.00	687				
544. 5.00	607	2.00	688				
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546. 50.00	609	10.00	690				
		5.00	691				
547. 75.612	610	5.00	692				
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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

MISSION OFFICES  
GERMANTOWN  
PHILADELPHIA, PA

TORONTO  
JULY, 1922

MISSION OFFICES  
507 CHURCH ST  
TORONTO, ONT

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JEHOVAH-JIREH

## CONTENTS

	PAGE		PAGE
PLOWING IN HOPE— <i>Short Annual Report</i> ....	99	THE BAPTISM OF NINE HUNDRED SOLDIERS— <i>Described by Miss Mary Goforth</i> .....	108
SPECIAL OCCASIONS OF SERVICE— <i>By Mr. C. H. Judd</i> .....	103	GENERAL WU'S BIRTHDAY GIFT FROM GENERAL FENG— <i>The "North-China Herald"</i> ....	108
THE CAVE CHAPEL AT "TEMPLE TOP"— <i>By Mr. J. Falls</i> .....	104	IMPRESSIONS OF THE C.I.M. CONFERENCE IN SHANGHAI, APRIL 1922— <i>By Rev. Wm. Taylor</i> .....	109
BIBLE STUDY MEETINGS IN YANGCHOW— <i>By Rev. A. R. Saunders</i> .....	105	DR. AND MRS. HOWARD TAYLOR IN KWEICHOW	109
WHERE FAMINE RELIEF HAS GIVEN ENTRANCE— <i>By Rev. J. D. Cunningham</i> .....	105	OUR VENTNOR CENTRE.....	110
EXTRAORDINARY CONVERSIONS— <i>By Rev. and Mrs. Lack</i> .....	106	HOME AND DEPUTATION WORK.....	110
HINDRANCES IN THE WAY OF A CHINESE SCHOLAR— <i>By Rev. J. Vale</i> .....	106	EDITORIAL NOTES— <i>F.F.H.</i> .....	111
INTO A NEW FIELD— <i>By Miss Anna Kratzer</i> ..	107	PRAYER CALLS—PRAISE ECHOES.....	112
		DONATIONS.....	112



A BAPTISMAL SERVICE FOR OVER 950 SOLDIERS IN THE ARMY OF GENERAL FENG AT SINYANGCHOW, HONAN, IN MAY 1921. THE HUT ON THIS OCCASION WAS FILLED THREE TIMES OVER, THE MEN ASSEMBLED GOING FORWARD FOR BAPTISM IN GROUPS OF ABOUT TWENTY. DR. GOFORTH (NOT RECOGNIZABLE IN THE PHOTOGRAPH) OFFICIATED AND IS WITH THE MEN ON THE PLATFORM AMONG WHOM ARE COLONEL YANG AND TWO MAJORS. SOME LADIES, MEMBERS OF DR. GOFORTH'S FAMILY, WERE PRIVILEGED TO BE PRESENT AND ARE SITTING AT THE LEFT OF THE PLATFORM. THE BUILDING WAS A Y.M.C.A. HUT, ERECTED DURING THE ARMY'S STAY IN SINYANG AND SPECIALLY DECORATED FOR THIS OCCASION (SEE PAGE 108.)

Photograph by Rev. J. Matson



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

## Council for North America

Henry W. Frost, D.D., Chairman

Roger B. Whittlesey, Secretary at Philadelphia, Pa.

E. A. Brownlee, Secretary at Toronto, Ont.

J. O. Anderson, Toronto, Ont.

Horace C. Coleman, Norristown, Pa.

Rev. W. J. Erdman, D.D., Germantown, Pa.

Prof. Chas. R. Erdman, D.D., Princeton, N.J.

Rev. Fred W. Farr, D.D., Los Angeles, Cal.

J. J. Gartshore, Toronto, Ont.

George W. Grier, Montreal, Que.

Frederic F. Helmer, Toronto, Ont.

Philip E. Howard, Swarthmore, Pa.

Rev. Andrew S. Imrie, Toronto, Ont.

Howard A. Kelly, M.D., Baltimore, Md.

Rev. Joseph T. Kelly, D.D., Washington, D.C.

Wm. F. McCorkle, Detroit, Mich.

Rev. John McNicol, B.D., Toronto, Ont.

Rev. H. W. K. Mowll, M.A., Toronto, Ont.

Rev. D. McTavish, D.Sc., Toronto, Ont.

Henry O'Brien, K.C., Toronto, Ont.

Principal T. R. O'Meara, D.D., Toronto, Ont.

T. Edward Ross, Ardmore, Pa.

Rev. W. J. Southam, B.D., Winnipeg, Man.

Rev. F. A. Steven, London, Ont.

Rev. John H. Strong, D.D., Baltimore, Md.

Rev. R. A. Torrey, D.D., Los Angeles, Cal.

Rev. Robert Wallace, Toronto, Ont.

## General Centres

UNITED STATES

Home and Offices,

225-237 School Lane, Germantown,  
Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

CANADA

Home and Offices

507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
Union Secretary

## Local Centres

Home and Offices

1646 Eleventh Ave. W., Vancouver, B.C.

Charles Thomson, District Secretary

702 Knickerbocker Building, Los Angeles, Cal.

Ralph D. Smith, Representative

593 Princess Ave., London, Ont.

F. A. Steven, Representative.

6506 Ventnor Ave., Ventnor, N.J.

Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (Neither collections nor personal solicitation of money is authorized.)

**Income** (1920: N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, \$107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

JULY, 1922

## Plowing in Hope

The Short Report of the China Inland Mission, presented at the Annual Meeting in London, May, 9th, 1922

*"He that ploweth ought to plow in hope, and he that thresheth to thresh in hope"—1 Corinthians 9:10 (R.V.).*

THE man who believes in God will abound in hope. God and despair are as incompatible as light and darkness. Though man is born to toil he is not doomed to despair. Even the curse which followed the fall was accompanied with the promise of redemption. Though God at times brings a cloud over the earth He has promised that His bow shall still be seen standing in bright relief against its shadows. The soul of the believer can always sing:

In darkest shades if Thou appear,  
My dawning is begun;  
Thou art my soul's bright Morning Star,  
And Thou my rising Sun.

God is the God of hope, and God's children are called upon to abound in hope in the power of the Holy Spirit. The spirit of the servant honors or dishonors the one he serves. The servile toil of the disheartened slave is the taskmaster's disgrace, while the glad and joyful service of the freeman is the glory of his lord. God will not even muzzle the ox that treadeth out the corn. Fruitless and unrewarded labor are contrary to His will. From the day when the plowman puts his hand to the plow to break the sod, to the glad time when he threshes the golden grain, all his varied labors are to be in the spirit of hope; hope of fruit for his Master and hope of participation for himself. He that ploweth *ought* to plow in hope and he that thresheth to thresh in hope.



*Photograph by the late Rev. A. O. Loosley*

If ever the lonely laborer on the mission field has needed hope's helpful ministry it has been during the trying year covered by this report. The times of bounty have seemed behind him and the days of drought have distressed his vision. The rivers which previously have watered the land have been turned into a wilderness, the water-springs with their perennial blessings have become a thirsty ground, the fruitful fields which gladdened the heart and

eye have been changed into salt deserts because of the wickedness of them that dwell therein. In plain speech, the trade of the world has languished, the poverty of nations has increased, lawlessness has abounded and become almost the normal condition, while the task of the Christian husbandman has, in places, become almost impossible because of brigand bands and civil strife.

Yet the promise abides that seed time and harvest shall not cease. The Christian worker is still bidden to plow in hope and to sow beside all waters, trusting to Him who alone can give the increase.

Ten years have elapsed since the Revolution in China overthrew the Manchu dynasty and established a republic. Instead of better conditions the land has lapsed into a deplorable state of lawlessness. The North and South are still divided; the provinces are estranged by contending for their own rather than the nation's good; such government as there is, is largely in the hands of the militarists; the



soldiery is unpaid, looting is becoming more frequent, brigandage is a common evil, opium cultivation is officially permitted and even encouraged, while famine and flood, with all their attendant horrors, have afflicted millions of the people. "China," to quote one of her own officials, "resembles a ship in a storm with the passengers fighting each other for personal advantage."

With such unpromising conditions in the field and with straitened resources from the home countries, the Christian worker has often been tempted to wonder whether a spiritual famine has not stricken the whole earth and whether there could still be seed for the sower and bread for the eater. Thank God, hope still beats high within the Christian's heart and in face of every discouragement he has not ceased to keep his hand to the plow and also to find that the golden sheaves for threshing and the goodly grain for gathering into God's garner have not failed. Though trembling faith has at times been nearly turned to fear, the promise still stands that he who goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.

#### THE WORKERS IN THE FIELD

During the past year, seventy-two new workers joined the fellowship of the Mission; of these, forty-one were members and thirty-one associates. Of the members, thirteen were from Great Britain, fourteen from North America, four from Australasia and ten were either accepted or re-admitted in China. Of the associates, fifteen were from Sweden, six from Germany, six from Norway, two from North America and two were accepted on the field.

Of these seventy-two workers we regret to record that only eighteen were men, eleven of these being members and seven associates.

The deaths of the year number fifteen and the retirements on the grounds of health, family claims and other reasons, twelve, while eighty-two missionaries, whose return to China is being indefinitely postponed, were transferred to a new list as "Workers who have retired from active service in China;" thus the total number of effective workers connected with the Mission on December 31st, 1921, was 1,073, as compared with an inclusive total of 1,110 at the end of 1920. Of this number 746 were members and 327 associates. These workers were located at 245 central stations and approximately 1,580 outstations.

#### THE WORKERS GATHERED HOME

During the year 1921 no fewer than fifteen workers have been called upon to lay down their tasks and rest from their labors. Only once since the Martyr Year of 1900 have so many been removed from the Mission's needy field in China. Plowing in hope of the glory of God, these beloved friends have faithfully kept their hand to the plow even unto death and with the buried seed which they have sown they have not withheld their own lives. For those they leave behind them it is part of God's everlasting consolation to know that their works follow them and that the seed which dies does not abide alone, but bears much fruit.

The names of the Blessed Dead and the number of their years of service in China, are as follows:

Mrs. H. N. Lachlan.....	thirty-seven years.
A. Grainger.....	thirty-two years.
Mrs. Ed. Hunt.....	thirty-one years.
J. G. Nelson.....	thirty years.
K. Macleod.....	twenty-four years.
Miss E. C. Johnson.....	twenty-two years.
Miss C. M. Hacking.....	seventeen years.
A. G. Waern.....	fifteen years.
Mrs. E. J. Bannan.....	thirteen years.
Miss H. A. Dahlberg.....	twelve years.
Miss E. C. Ohrlander.....	nine years.
Miss M. Olsen.....	seven years.
Miss E. Svensson.....	five years.
Mrs. K. H. Ekblad.....	five years.
Mrs. C. J. Bergqvist.....	three years.

These toilers have gone to their rest. Their day's work done, they have left the field and the furrow and entered into the house of quietness where they will see the face of their Master, whom on earth they served so well, and will hear Him say, "Well done!" May we who still follow the plow not look back but press steadily forward, quietly assured that our "labor is not in vain in the Lord."

#### FINANCE

In connection with the temporal supplies of the Mission during the past and preceding years, we have sometimes been reminded of the experience of the Prophet Elijah. It might have been expected that God's faithful servant would have been granted immunity from straitness during the three years of famine. Such, however, was not the case: in point of fact, the Prophet was in as great poverty as anyone, nothing but the daily divine intervention being between him and actual destitution. It is clear that the famine, primarily sent for the discipline of back-slidden Israel, was also being used by the Lord to teach His faithful servant lessons of deeper dependence and humility, which were to strengthen and enrich his character for future service.

It is generally known that Mr. Hudson Taylor was prepared for his work of founding the Mission by severe trials and testings in the matter of temporal supplies, without which his faith and character could never have gained the strength and fibre necessary for carrying out the undertaking entrusted to him. In the same way, it is essential that those now in the Mission should pass through similar tests; otherwise the tendency to live upon a past tradition without the experience of a like genuine faith can hardly be avoided. Those who are in any sense to be spiritual leaders of others must be prepared to pass through the school of deep trial.

As is clearly stated in the constitution of the Mission, those responsible for the administration cannot guarantee temporal support, either for themselves or their fellow-workers, the fundamental rule of the Mission being not to go into debt. This means that at such times as the supplies coming through the channels of the Mission may be inadequate, the missionaries, as they seek faithfully to fulfil their ministry, may rely upon their Heavenly Father to supply their needs in other ways. Since the commencement of our work, such experiences have not been uncommon and during the past two or three years of world-wide financial depression, numbers of our workers, while experiencing short supplies involving much self-denial for the sake of the Gospel, have borne testimony to the loving care



of their Heavenly Father in sending provision in various ways just when needed.

Nor is due recognition of the above line of thought inconsistent with our being deeply exercised as to God's dealings with us during periods such as we have been passing through, when the supplies sent through the exchequer of the Mission have frequently been insufficient for the needs of the workers and their work, even though these needs may have been met through other channels. Earnest thought and prayer, in which the whole membership of the Mission has been invited to participate, have been given to the question whether there are things in our personal lives or our methods of work out of harmony with the Lord's will for us, and therefore causing Him in a measure to withhold His support.

As a result, they who are most qualified to form an opinion believe the straitness cannot be ascribed to causes of this nature. As already said, there is widespread evidence from the field that the testimony of the Mission to our Heavenly Father's faithfulness in supplying the needs of His servants has been maintained unimpaired in its strength and brightness and we believe that the lessons of individual trust and of direct dealing with God thus learned are of the utmost value in preparing us as a company of workers for such future service as may lie before us.

In connection with the financial statement for the year, it must be pointed out that the large sum received and distributed by the Mission for famine relief (about \$150,000) is in no real sense a contribution to its funds, seeing that the missionaries engaged in this particular work continued to be supported from its own funds, the money given for the relief of the famine-stricken population thus being entirely used for that purpose. This amount, therefore, has been excluded from the statement of the Mission's income for the year.

The income for 1921 (exclusive of famine funds) is as follows:

Received in Great Britain.....	\$213,337.02
Received in U. S. A. and Canada.....	172,059.01
Received in Australasia.....	31,427.46
Received in China.....	58,822.49

\$475,645.98

Received in China for Associate Missions.....	172,864.56
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Total.....\$648,510.54

When due regard is had to the extremely difficult economic conditions which have prevailed throughout the world during the year, and still prevail, these figures furnish cause for praise and thanksgiving.

It is true they show a decrease of something more than \$100,000 as compared with the figures for the year 1920, but, even so, they represent, with the exception of that one year, the highest income the Mission has received throughout its entire history.

It ought also to be mentioned that there are certain famine funds included in the 1920 income (the exact figures are not at the moment available) which, if excluded, as they should be, from the actual income of the Mission, would considerably reduce this difference.

Moreover, we would thankfully make note of the fact that the improved rate of exchange in 1921 has

made the spending power of the smaller amount greater than in the earlier year. Therefore, although the income in dollars was so much less, the moneys actually sent to China realized 100,000 taels more than in 1920. On the other hand, it has to be remembered that, as in the home lands, so in China, the cost of living has greatly increased; the prices of nearly everything are two, three or more times what they were a few years ago.

An encouraging feature, not to be overlooked, in the Mission's financial position, is the increase in the total number of donations received in 1921. These were 911 in excess of those received in 1920; a cheering indication that the work of the Mission is becoming more widely known, and its needs are being thought about and prayed over by a growing number of friends. We thank God for this.

It is not to be doubted that the Lord has a purpose of grace and of blessing towards the Mission in permitting this long-continued financial strain and that when His purpose is realized He will bring us out into a wealthy place. Meanwhile, it is only right to say that we are deeply exercised in mind and heart about the matter and are waiting upon Him continually that we may "know what the will of the Lord is." We will greatly value the prayerful fellowship of the friends of the Mission in these days of testing.

#### THE HARVEST

Notwithstanding the difficult political conditions in China, the widespread unrest and disorder under which the work of sowing the Gospel seed has been carried on, God has sent his plentiful rain into the furrows and the spiritual harvest which has been reaped as a result is very encouraging. The baptisms are over one thousand in advance of the year 1920; the number being 5,342. These figures raise the total of converts baptized from the commencement of the work to 86,434—a great result and one for which we give God unfeigned thanks and praise.

It is helpful to remember that—

... it is always God's dear will  
That the rainfall follows the plow.

#### THE GROWTH OF THE CHURCH IN CHINA CONNECTED WITH

#### THE CHINA INLAND MISSION





## CLOUD AND SUNSHINE

The following extract from the *Shanghai Municipal Gazette* will reveal the dark shadow of Bolshevism which hangs over China:

There is good reason for believing that most of the men have gone to Southern China who were responsible for the many cases of attempted extortion by means of documents sealed and signed by members of the "Iron and Blood Society," "Revolutionary Army," "New Revolutionary Society," "Out of Office Politicians," "Chung Hwa Society for the Propagation of Justice," "Chung Hwa Iron and Blood Society," "Iron and Blood Dare to Die Company," "Body which Punishes Traitors and Protects the Constitution," "Traitor Extermination Army," "Shanghai Branch of the Iron and Blood Club," "Shanghai Army of the Society for the Preservation of the Constitution of China," "People's New Confederation," "Nihilists' Confederation," "Revolutionary Heroic Confederation," "Society for Annihilating Traitors," "National Guard," "Righteous National Salvation Society," "Association for the Equal Division of Property," and "Bombers of the Righteous Army of Kiangpeh."

In sharp and bright contrast to this there has been the outstanding witness of General Feng, concerning whom one worker writes:

When General Feng's victorious troops marched into the city (of Sian) they were singing Christian hymns, for of the ten thousand soldiers under his command some five thousand are professing Christians.

Of other dark and disappointing features space will only allow the briefest summary. Famine has afflicted millions of people, not only in northeast China but in the southwest and in other parts; earthquake has devastated a vast area and inflicted death and destitution upon hundreds of thousands; bubonic plague has added to the horrors of physical suffering; missionaries have been in some cases forbidden to reside among the people in exposed areas; two missionaries during the year have been held captive by brigand bands for a considerable time to the distress of their wives and no little anxiety and suffering to themselves; persecution has broken out in several districts, in some cases the Christians suffering boycott and in one or two cases actual loss of life; more than one hospital has been closed or has remained unopened through lack of medical men and the same has been true of some of the Mission's Bible schools.

But no summary can convey an adequate impression of the real measure of these trials; only actual contact with the facts can bring home the poignancy of many of these experiences. Yet in the midst of these trials there has not been lacking God's bow in the cloud. No missionary has, during the year, lost his life by violence; those taken captive were, in answer to many prayers, either released or helped to escape; while many others in positions of peril were kept from harm. Further, the physical sufferings of the people have afforded impressive opportunities of Christian service, this being especially the case in the earthquake and famine areas. We can but specify one or two items only.

In northeast China many thousands of families have been saved from starvation by the gifts of God's people and the self-denying service of His servants; sixteen famine boys' schools, with a total of 1,100 scholars, and eleven famine girls' schools, with nearly 700 pupils, were maintained; over a thousand nursing and expectant mothers were helped through their anxious months of need; seed grain for sowing was distributed to impoverished farmers; children, sold by parents driven by starvation to this desperate



A STREET SWEEPER, ON WOOSUNG ROAD, IN SHANGHAI. IN THE BACKGROUND IS A "TRAVELING RESTAURANT" WHICH THE OWNER CAN SLIP OFF HIS BACK AND SERVE A GOOD MEAL "IN LESS TIME THAN IT TAKES TO TELL ABOUT IT." NOTICE BEHIND THE SWEEPER THE LOAD OF BOXES ATTACHED TO A CARRYING POLE EVIDENTLY SUSPENDED FROM THE SHOULDER OF A MAN WHO HAS PASSED OUT OF RANGE OF THE CAMERA

Photograph by Miss L. E. Pfleger

step, were redeemed and restored. What all this work entailed, and much more, cannot be related here. It has only been possible by frequent traveling, constant vigilance, sleepless nights and strenuous days of exacting and painful toil amid harrowing conditions. For this service the missionaries have gladly jeopardized their lives and expended their energy and strength.

As one illustration of what can be accomplished even in China's disturbed condition, it may be mentioned that Dr. and Mrs. Howard Taylor,\* who, it is hoped, will later be giving themselves to depuration work in the home lands, have traveled thousands of miles visiting the stations of the Mission in several provinces, with a view to observing present conditions, also attending conferences of missionaries

\*Some reference ought to be made to the capture, on February 16th, of Dr. and Mrs. Howard Taylor by brigands, about twenty-three miles from Yunnanfu, when on their way from K'ü-tsingfu to that city. Mrs. Taylor was, however, released immediately, the brigand chief insisting upon her going into Yunnanfu to see the Governor on behalf of the band. She arrived there on February 18th, but Dr. Taylor was kept in captivity. Much prayer was made unto God for him and we rejoice to say that on Monday, April 3rd, news came that he had been liberated. We are yet without particulars regarding the way in which his release was accomplished, but, once more, we are called upon to give thanks unto God who, in His abundant mercy, has heard the cry of His people and has wrought for them a gracious deliverance. To His Name be the praise.



and Chinese Christians, which meetings have, in addition to giving refreshment and help to those in the church, also resulted in the salvation of some who previously were outside.

Of other encouraging features it should be recorded that there are evidences of the Chinese Christians in some parts taking a greater concern for the salvation of their own countrymen; there has also been

the formation of a number of evangelistic bands, not supported by the Mission, engaged in systematic work among their own people; and at the same time a willingness in other ways to accept greater responsibility. While, it need hardly be said, there have never been lacking experiences which disappoint, there is present that encouragement which comes from the sound of abundance of rain.

## Special Occasions of Service

By Mr. CHARLES H. JUDD, Shanghai

**D**URING the Chinese New Year holidays (early in February, this year) some of us planned a week of special evangelistic work at the Foochow Road preaching hall where we have Gospel meetings weekly. This is right in the midst of the fast Chinese life of this city and the hall is connected with the "Door of Hope"—a splendid soul-saving work among Chinese women.

Though Mr. Embury (my office colleague) and I could not well leave our office work during the day-time, we had the help of two or three of our missionaries who were visiting here. They did the afternoon preaching and we took the evening work, together with their help. The place was usually crowded with listeners, many standing for want of seats and crowding the entrance even out into the street. The messages about sin and God's way of salvation from it through a crucified risen Savior were listened to with deep interest. Some after sitting for two hours or more came again another evening; a few came almost every night. We taught them Gospel choruses and urged them to a definite acceptance of Christ.

One man stood up twice of his own accord to express his desire to be saved and began to come to our regular Sunday services in our church. The first one he came to was one at the end of which we had a communion service. This impressed him very much and after it was over he came up very solemnly to the table and made a deep and reverent bow to it. Poor man he knew no better. All his life he had been used to bowing down to a *dead thing* instead of worshiping in spirit the living God. The tears trickled down his face as he told of his sorrow of heart and life.

Such cases as these need following up. Where are the people to do it? We in the offices here can only get an odd hour here and there which does not go far in outside work in a great city like this.

All sorts of men came to these meetings. One evening, in the midst of a group of students, workmen and others, appeared a well dressed business man, at first smoking as he listened. But it was not long before the cigarette died out through lack of attention and was discarded. The man sat on and listened for a couple of hours, at the end of which time he came straight up to the front, of his own accord, and bought a copy of the New Testament.

Another notable man who came night after night has attended our regular services since and last Sunday gave in his name as an applicant for baptism and church membership.

We wish friends could drop in and see the spiritual need of such as attend these gatherings and our

weekly Gospel meetings. Hundreds passed out into the whirlpool of sin and ungodliness and are swamped for lack of help. *How* shall they hear without a preacher?

As to our regular church work, we are hoping soon to receive more into membership. Twelve men and two or three women in whose hearts we believe the Lord is working, have asked to join the church, but it may be necessary to ask some of them who have only heard the Gospel a short time and really do not understand the step they wish to take very clearly to wait a little for further instruction in the Word of God.

My wife's class of women on Wednesdays is growing in numbers and interest. She is getting some of the members to teach others.

The Sunday School class of Miss Cameron (of the office staff) is keeping up too.

Miss Blackwell's class of young women is going on well and we are praying that it may grow and produce some Christian workers. There are two school teachers and some student nurses who attend this.

Please pray for these branches of the work and for the Friday evening Gospel meetings.

It would be nice if some of the young people could see a little lad of about fourteen who comes to the meetings and tries to help others. The first Sunday of each month he gives me a tenth of his previous month's wages that we may use it in the Lord's work in the church. He has taken the English name "John" and sometimes he wraps his gift up in a piece of notepaper with a line like this: "John Ma \$ cts. for God."

Right opposite the Foochow Road preaching hall is a high class Chinese restaurant. We once dined there with a rich Chinese lady. She had diamond bracelets worth about eight thousand dollars each, yet sad at heart, she listened keenly as we told her of the Savior. Last month her father-in-law died and two of our church members, who are acquaintances of the family, persuaded them to let us hold a Christian service in the home.

They were then in the midst of forty-nine days of idolatrous rites whereby the priests profess to get the soul out of a kind of purgatory and into heaven, but they consented to our going. They provided refreshments, cleared the place where the priests undertook incantation or prayers in front of the coffin and set seats for our service.

Three or four generations of that family live in the one big edifice, each branch having their own suite of rooms. The public rooms were all draped with beautiful silk and satin banners presented by



friends and relatives. Banners and embroidered hangings were in the Chinese mourning colors, blue and white. Together with beautiful ornaments, there was costly furniture, both Eastern and Western, adorning the rooms and yet most of the ground floor was paved with stone and was very little cleaner than the street outside—such a mixture of grandeur and dirt! But the Chinese do not seem to be struck with the incongruity of this, or of having a pure Christian service with indications around the house of the gross, debasing, false ritual of Buddhism.

How wealthy and educated people can be duped into trusting their soul's salvation to the incantations of profane, sensual, uneducated priests seems past comprehension—except that it is the work of the Devil. This work the Son of God came to destroy and we thank Him for the witness of that day, in that home where I expect the Gospel had never been told before. Old and young, family and servants, sat or stood around while we sang or spoke of the Savior and the Home He has prepared for all who are washed from their sins in His Blood.

After the service we had a time of visiting with some of them individually—particularly with the young wife of the third son with whom we had dined in the restaurant about two and a half years previously.

The following Sunday three of the family came to our service in the church and then spent an hour or two in our home. Please pray for this family whose name is Cheo (pronounced like Joe) and other such, not because they are rich, but because this class seldom comes under the influence of the Gospel of Jesus Christ. Their very riches shut them off very largely from opportunities of hearing the Way of Life.

## The Cave Chapel at "Temple Top"

By Mr. JOHN FALLS, Kihaten, Shansi

**H**APPILY, the famine is past and, thus far, our winter has been comparatively mild and sunny and the famine relief work which, by the way, extended right up into June of last year, has resulted in a changed attitude towards us on the part of a large section of the people.

Although never hostile to us in this district, or what is called out here "anti-foreign," yet the Chinese are always slow to understand the Christian message as it is contained in the Gospel which we preach, and very ready to suspect our motives in spending our lives in missionary effort. But when, in the providence of God, the relief work was forced upon us last year, the foreign missionaries and the Chinese Christians who joined with them in the work, suddenly appeared before the people in a new light and they saw a phase of Christianity which they were not slow to appreciate.

Nor was it simply that they desired to "eat of loaves and be filled." The way we so frequently heard both rich and poor express their thoughts was, "The religion which so commands the confidence of our officials and of so many others who have sent the relief, and so impels these people to labor without price or reward in distributing it, must be a good religion." It is there that their change of mind



SHANSI CAVE DWELLINGS IN THE LOESS SOIL  
Photograph by Mr. Robert Powell

and our opportunity has come, and we are thankful for it.

In all about one hundred and thirty villages, large and small, were touched by the famine relief, many of which I investigated personally, and the majority of these were in the southeast hills.

On the top of one of these hills stands a temple, beyond which is a village perched on the two sides of a narrow valley of horse-shoe shape. The temple belongs to this village and the village takes its name from it, "Temple Top."

Just over six and a half years ago, as we were preparing to leave for furlough, a man from this village, who had been coming to worship for a comparatively short time, applied for baptism. He seemed to be sincere and yet we hesitated to receive him on such a short probation. But the fact that he had been witnessing for the Truth in his own neighborhood decided us and he was baptized.

The Lord has enabled him to stand, and on our return in 1916 we found that he had led others to the Lord and three more were baptized; one his nephew and another an itinerant cobbler who has most consistently preached Christ as the only Savior wherever he has gone from village to village, carrying all his earthly possessions with him, swung from the two ends of a Chinese carrying pole.

It is thus that the Gospel began in Temple Top and so it is still progressing. Everything is simple and primitive, and it is fitting that it should be so. They are a simple and primitive people, subsisting entirely on what they produce by the labor of their own hands and living in cave dwellings dug out of the deep and solid clay of their own hillsides. It is in one of these caves, now known as "The Cave Chapel," that these disciples of the Lord meet Sunday by Sunday and night by night for worship.

It is but another example of "The church in the house," and how we do pray that a measure of the power of the early church may continue to rest upon these beloved brethren! We trust many will wish to join in this request.

From the small beginning of 1915, the number of worshipers has steadily increased until now as many as thirty or forty people meet there on the Lord's Day; and it was for this reason that Mr. Cheng,



who owns two caves of good size, felt constrained earlier in the year to set one of them apart for a place of worship. This brother receives no rent or other remuneration for the cave chapel. He feels amply rewarded as he sees so many coming into his humble court to worship the true God.

We are most thankful thus to see another outstation opened by the Chinese themselves apart from any monetary help from the missionaries and it is our object so to cultivate centres like this, that they shall be self-supporting and self-propagating from the beginning, and never know what it is to lean upon the Mission for support. It is a comfort to know that in the China Inland Mission such a good percentage of the evangelistic work is of this character and that at the present time effort along these lines is being more and more encouraged.

In many stations and districts we hear of the people losing faith in, and casting out, their false gods. The famine relief itself opened many doors for the Gospel which are not yet being entered; the workers are too few. And to meet the present opportunity, it is Chinese preachers that are needed more than foreign missionaries,\*for they can enter in and reap for the Lord at once, without the serious handicap of having to wait to acquire a foreign language. But they must be chosen and called by the Holy Spirit Himself. It is not at all necessary that they should be supported by the Missions, or even placed under the direct control of the missionaries; just so long as they are called and sent forth by the Lord Himself. Please pray for them—for many faithful Spirit-filled Chinese men and women for this work. *They are needed now.*

## Bible Study Meetings in Yangchow

By Rev. A. R. SAUNDERS, Yangchow, Kiangsu

THEY were experimental; never before had meetings of that special character been held in Yangchow, but the effort has been amply justified by the result and it has been demonstrated beyond any doubt that the holding of prophetic conventions in China is not only feasible, but highly desirable. The original intention was to give a few days of Bible readings to the workers connected with the Yangchow Central Gospel Hall and other enterprises entrusted to our care, but as others had expressed a wish to attend, the door was thrown open to all the Yangchow Christians.

For more than three weeks previously the weather was far from propitious, snow or rain almost daily, but with fairer weather on the whole the dirty condition of the streets proved no hindrance to the people coming out to the meetings. The audiences varied from thirty to sixty men and women and were composed of representative leaders and lay Christians from all three Missions having work in this city, two Chinese pastors being of those who attended all the meetings. Several missionaries also attended and at the closing there were no fewer than nine missionaries present. The fact that as the meetings went on the attendance increased is a sure indication of growing interest, for which we give unfeigned praise to God.

Two sessions were held each day, forenoon and afternoon, and for half an hour before each meeting newly translated hymns on the Lord's second coming

were sung with a good deal of enthusiasm and appreciation. Each forenoon we had studies on dispensational truth and in the afternoons lessons from the lives of some Old Testament saints on the causes of failure in the Christian life were given, and in this way there was a combination of prophetic and higher Christian life studies.

A special feature of this series of meetings was the singing of the hymns on the second coming of our Lord. Having felt for a long time the fewness of such hymns in any of the hymn books used in China, I solicited the able help of Mr. Vale and Mr. Chai Lien-fuh in the translation of a few hymns that used to be sung at the Believers' Meetings for Bible Study at Niagara-on-the-Lake and so far nine have been prepared. At the meetings just held, the songs being altogether new to the people, we restricted ourselves to three only, which were: "The Crowning Day", "It May Be at Morn," and "What a Gathering that Will Be."

Convinced that such meetings are a growing need in China to-day, and worthy of promotion by all who love our Lord's appearing, I hope to set myself to the work of compiling a small book containing a selection of hymns on the second coming of our Lord Jesus Christ and the victorious life, for use at such meetings. In these days of departure from the faith once for all delivered unto the saints, there is a pressing need for a clear note to be sounded and China presents an *open door* for conventions to be held in every province of the land.

## Where Famine Relief has Given Entrance

By Rev. JAMES D. CUNNINGHAM, Nanking, Kiangsu

MY WORK is that of an itinerant evangelist so I am quite a good bit on the road. I go out around the country visiting nearly all the large cities and we are out for two months at a time. I have a band of twelve young Chinese evangelists with me, all fairly good preachers. One plays the organ quite well (we carry a "baby organ" with us), one plays the flute, another plays a trumpet. It is very easy thus to get a crowd and we do for the most part open-air work.

Starting on a trip we have no perfected plan as such would most likely be broken into. Neither do we stay any fixed length of time in one city, but just go along as the Spirit guides us.

We take loads of tracts and Scripture portions, also large Bible text posters. The men go out on the street each morning distributing tracts and Scripture portions and preaching the Gospel—and they know how to preach it! I find the good old Gospel is also the "power of God unto salvation" in this dark land.

We were in a large city last week holding meetings in a specially equipped straw-mat shed which seated 1,200 persons. That number or more were present. The Holy Spirit was with us and every day we had men turning to Christ. It was certainly an impressive time and one was indeed grateful to be privileged to have part in such a work. I am often impressed with the thought that friends in the home land are with us in this. The faith of God and faith in God makes us co-workers even though we are separated by oceans.



## Extraordinary Conversions — A Madman's and a Robber's

By Rev. and Mrs. C. N. LACK, Yencheng, Honan

**A**BOUT three years ago, Evangelist Tuan and Colporteur Li went out to one of the country fairs to preach. When there they noticed a man tearing about among the crowd, greatly terrifying everyone.

The poor man, as we later heard from his own lips, had lost his reason because of his sorrow in being deprived of the right to cultivate a large tract of land on which he had lived for a long time. He knew nothing of Christ or His Gospel, but strange to say, he heard a boy call out to him one day, "You should go to the Gospel Hall people! Their Jesus can save you from your sorrow."

This stuck in his mind and he began to inquire about the Gospel Hall. He found there was a Christian in a village not far away and made his way to this man's home one Saturday afternoon asking how he could get to the Gospel Hall.

"Why!" said the Christian, "I am going there tomorrow. You can come with me." He promised to wait for him the next day.

But after the man had gone, the Christian was so frightened at the thought of taking a madman to church that he got up earlier than usual and hurried away to church, eight or more miles away, without him.

However, the poor man made his way to the city, reaching there just as the morning service ended. The deacon in charge was afraid to receive him, so told him to come the following Sunday.

Evangelist Tuan who is in charge of the station but had been away from home, returned on the following Saturday and was astonished to see the madman resting on a wooden bench in the courtyard. He spent a good part of the afternoon trying to persuade the man to go away, however Mr. "Crazy" stuck to his post till sunset, so Mr. Tuan allowed him to sleep there all night. He attended the service next morning greatly disturbing everyone with his strange noises. After the evening meeting, while the evangelist was talking to him, he threw himself on the floor. Mr. Tuan thinking this was a case of devil possession, took the man by the ear and said (to the devil), "I command you, in the name of Christ, to leave this man!"

One of the deacons, a dear old man whom, out of compliment, we call the Plymouth Brother and who is a real man of prayer, took the madman to his home and spent most of the night in prayer with him. The Lord heard and answered. The man was violently sick, his madness suddenly left him and has never returned.

From that day the sorrow of his life was gone and God's peace took its place. One of the Christians, a baker by trade, took him on as an assistant, to enable him to earn his living. Each Sunday thereafter he was seen at the Gospel Hall, a welcome guest.

A few months later, his father hearing that the son was cured, came to the city to see for himself. He begged him to go home with him and help with the harvesting.

The son said, "On one condition only will I return and that is that every idol in the home be taken down."

The father eager to get his son back, agreed to this, so on reaching home he tore down every idol. For the last three years he has only three times missed coming to the services on Sunday, traveling sometimes through rain and snow and only thwarted by swollen rivers. He was baptized last year and is a living witness of the power of the Gospel to save to the uttermost.

Another man who was baptized this year and who is now married to the daughter of one of our Christians, said to me privately, when I was examining him for baptism, "Pastor, I should like to tell you how great God's mercy has been to me."

"Although my parents were Christians (in another district) I, as a young man, was wild and reckless, and would not listen to my father's words, although he exhorted me with tears. At last I got mixed up with some robbers and a number of us were caught by the Government soldiers and were actually led out to execution."

"Some had already been put to death and in my terror I cried to my father's God for mercy. The military officer hearing my prayer was, strangely enough, moved to spare my life and ordered the executioner to stay his hand. Instead of a cruel death I received a beating of three hundred blows."

"From that time I determined to turn to God. I became a soldier and traveled to various parts of the province. As I heard the Word of God in different Gospel Halls I yielded myself to Christ."

One of the first to speak at the testimony meeting was this man's old father. He urged all present to pray earnestly for their children and not to give up hope. His heart was full of joy at seeing his boy now a member of the church.

## Hindrances in the Way of a Chinese Scholar

A Case for Prayer

By Rev. JOSHUA VALE, Shanghai

**M**ORE and more am I impressed with the fact that we as missionaries have many advantages over our fellow-workers amongst the Chinese, the most outstanding being the many opportunities we have for bringing our own special work before the churches by personal correspondence or by articles in magazines, etc. I am inclined to think also that the work on the field as a whole, suffers through our native brethren not having these opportunities and the prayer which results from such privileges. The following case, which is one for earnest and believing prayer, is an illustration of what I mean.

Under the late Manchu regime all civil service officers had to pass certain examinations before they could be gazetted as "expectants" for office.

In the province of Kiangsu and the district of Changshuh, lives an old gentleman, seventy-four years of age. In the ninth year of the Emperor Kwang Hsü (the last but one of the late Manchu dynasty) this old gentleman became a member of the famous Hanlin College in Peking.



In the year 1889 he was appointed Chief Examiner for the province of Honan. Among those who entered for the B.A. degree that year was a young student named Ch'ai (Wood). He was one of the few successful candidates for the much coveted B.A. degree and from that date, according to Chinese custom, regarded himself as one of the disciples of the Chief Examiner, the chief person of this story.

For the space of some thirty-two years "master" and "disciple" never met again; and in fact both had quite forgotten this relationship between them.

One day, however, Mr. Ch'ai received a letter from a friend, who is a Christian and a resident of the district of Changshuh. The friend said that he was interested in this old gentleman and had tried to win him for Christ but being somewhat deficient in literary gifts he felt unable adequately to present the truth to a scholar of this standing and would be so glad if Mr. Ch'ai could pay him a brief visit.

Mr. Ch'ai was delighted with the opportunity of renewing his acquaintance with his former "master" and spent the week end with his friend, visiting the old gentleman in his own home.

The following account illustrates, on the one hand, an attitude of mind very common amongst scholars in China, and on the other hand, the great need of the Holy Spirit's guiding and enlightening power.

"Having paid my respects to my former 'master'," said Mr. Ch'ai, "I presented him with a copy of Dr. Griffith Thomas' Devotional Commentary on Genesis.

"Having glanced through it, he remarked, 'This is good. This is good.' He then said, 'The God that you Protestants worship is the same as we Confucianists respect. Alas, we of this generation have forgotten to worship this God! It is most unfortunate, too, that the literature produced by your religion is not in the best literary style. I have at various times been presented with books by missionaries, but have always found the style poor and such that does not command my sincere respect. Now you are one of my disciples and you ought to give your mind to this matter of editing books produced by your religionists.'

"After some other talk irrelevant to the subject, he continued, 'Since God dwells in the heart of man, is it not reasonable to expect that books produced in the best literary style would appeal at once to the heart?'"

Mr. Ch'ai having thus an opening, preached Christ to his old master, who after some time declared, "In my remarks about literature I did not mean that the Bible should be changed, but if some notes were added, in a style suitable for the Chinese literary class, I think it would be a great benefit."

After Mr. Ch'ai returned to Shanghai we decided



OLD MR. HSI, THE  
HANLIN SCHOLAR

to present this old gentleman with a copy of Dr. Ernest Faber's Commentary on Luke's Gospel in the best literary style, and received in reply the following letter with photograph.

"Thanks for books received, also for commentary on Luke. Now it seems to me that your religion and Confucianism both lay stress on doing good, but we unfortunately have not paid the attention to this subject that you have. Thus our country is unable to reform itself and there is much semblance of reality but very little practical fruit."

Even the literary style of such an accomplished Chinese scholar as Dr. E. Faber and an equally accomplished Chinese writer, does not commend itself to this scholar of the old school. The only hope for such a man is the enlightening power of the Holy Spirit. Hence the need for much prayer for this old man who is bordering on the grave, with an outward respect for Christianity but an inward darkness of heart very difficult to overcome.

There are a number of this type of scholar in China who are seeking for the truth but are hindered by their past training and outlook, and because of prejudice and contempt for anything that does not appeal to their literary tastes are kept out of the Kingdom they are seeking for but are unwilling to enter unless it is by their own preconceived way.

Let us pray for this man and others like him, that their eyes may be opened to see Jesus in all His glory and soul-saving power.

## Into a New Field

By Miss ANNA KRATZER, Yungchang, Yunnan

IN THIS new field there has been no resident missionary before, although a native helper has been here for some years. I am eight days further inland than at my former station and if I want to go to the capital city, Yunnanfu, where there is a railroad, I need to travel three weeks. The population of this city and the surrounding district equals that of my former station.

Coming here alone, I lived in a tiny place until we could secure a suitable house. Crowds of women and children came in to see me and their first two remarks almost invariably were, "How white her walls are," and "How white her skin is." Some have come into the dispensary lately asking for medicine to make their skin white. A woman not long ago came in asking for medicine to give to a certain person to make her more amiable and better tempered.

The Lord has given us a very suitable house. We were already in it and had started making repairs and alterations when opposition arose. The man who had been compelled to vacate the house was the ringleader. The native helper feared that if this man succeeded in arousing the people and causing a riot, my life would be worthless.

He said the people are half savage by nature. Up to the time that a certain official came and punished everyone found carrying a weapon, many of the men wore long knives under their clothing and would kill on the least provocation, so that there was a murder every week or ten days.

The Lord heard and answered prayer and everything is quiet now. The people who are friendly



are very friendly and the work, thus far, seems very encouraging. We do not need to make opportunities to tell the Gospel story for the people are at our disposal. The medical aid they seek brings them in. I keep a good supply of tracts in the dispensary which I have open five mornings a week.

The Sunday morning service is always well attended. The women come in mostly as a result of the medical work done during the week. Preceding this service I have a nice class of boys, and I also have classes (of twelve girls each) on Wednesday, Thursday and Friday afternoons. These receive instruction in Scripture and crocheting. More would come, but thirty-six girls is all I can manage—besides this, I hope soon to start a mid-week meeting for women. The native helper's wife who needs teaching, and another woman who wants it, would form the nucleus.

Please pray much for us—there are only Miss Hunter and myself here—as the power of Satan is strongly felt in this place.

## The Baptism of Nine Hundred Soldiers

An event in General Feng's army described by Miss MARY GOFORTH

(See illustration on front cover)

IN THE beginning of May 1921 in answer to many urgent and oft-repeated appeals by General Feng Yu-hsiang, Dr. J. Goforth went to Sinyangchow, Honan, where the army was then stationed, and held one of his ten-day series of revival meetings.

On the last day of the series, which was a Sunday, it was arranged to hold a baptismal service for some 950 soldiers and a communion service including three or four thousand. The services were held in a Y.M.C.A. hut which had been erected for use during the army's stay of a few months in Sinyang. It was characteristically decorated for the occasion with large Bible pictures, texts and mottoes. Only about three hundred could be seated at one time so the whole service, or series of services, lasted from sun-rise to sun-set with one half-hour intermission at 11 o'clock.

The soldiers marched in groups of about three hundred through the city streets and out about half a mile to the hut into which they filed and took their seats, all in absolute silence. The effect of this alone on the city people was tremendous. All was done in very smart, correct military style, but with surprisingly few commands and also with impressively quiet reverence.

The names of about twenty men would be called at one time and while these, who had risen and come to the front, were being baptized, the heads of all the rest were bowed in silent prayer. As each of these groups of twenty took their seats others would be called until all the men present had gone forward. These would then be dismissed while the next three hundred would silently file in at another door. So the services continued.

Dr. Goforth officiated at this baptismal service, though the men baptized were not all converts from his own meetings but represented the fruit of many and varied labors. The Presbyterian form of baptism was used, the simple formula being: "I baptize you in the name of the Father, the Son and the Holy

Ghost"—the rest of the ceremony having been carried through beforehand. The Chinese words of this are still ringing in my ears, said over nine hundred times that day: "Feng Sheng Fu, Sheng Tze, Sheng Ling tih ming ngo kih ni sheo-si."

The long service was saved from monotony by the interspersing of short Bible readings, two-minute talks and selections from the army choir. It was a touching sight to see the colonels and majors so forget their rank and position as to move about amongst the men, finding passages and helping in little thoughtful ways. The General himself was present but took no part, and was dressed as is his custom, in the garb of a common soldier.

This event will, without doubt, be memorable in the Christian history of China. It was astonishing! This body of soldiers offers such a contrast to the ordinary soldiery of China which is so degraded and notoriously corrupt, that its influence is simply incalculable. Personally I can say that the occasion ranks easily first among all the wonderful sights I have been privileged to witness in China. I had the great honor of a hearty handshake and the exchange of a few words in English and Chinese with the famous General. His presence greatly impressed me. He is all of six feet and two inches, has a powerful physique and would be a mark in any crowd. But with all his power of personality he seems just to radiate the very gentleness and humility of Jesus Christ. This fact struck me most of all.

In the short intermission at 11 o'clock, a few guests were honored by the General with an invitation to his house, where an elaborate repast was prepared. The combination of English and Chinese customs was most amusing. Mrs. Feng sat at the foot of the long narrow table. There were some thirty people present, for the most part missionaries representing many parts of China and including at least two members of the China Inland Mission, Mr. Mathews and Mr. Ford.



A SNAPSHOT OF GENERAL FENG'S WIFE AND YOUNGEST SON, A VERY SHY LITTLE LAD. THIS WAS TAKEN AT THE REAR DOOR OF THE Y.M.C.A. HUT DURING THE INTERMISSION OF THE BAPTISMAL SERVICE DESCRIBED

## General Wu Pei-fu's Birthday Gift from General Feng

From the "North-China Herald," April 15th, 1922

RECENTLY the Chinese press contained telegrams stating that Wu Pei-fu was celebrating his birthday by three days' festivities at Loyang. The papers were careful to add that Wu himself had notified those concerned that he wished no fuss to be made over such an insignificant occasion and



that any presents sent would be promptly returned; it is said, indeed, that some gifts actually were returned to the donors.

The three days' festivities have been put to good use in discussing affairs of state with colleagues who would, but for the occasion, have been at their posts and the discussions will doubtless bear fruit in days to come.

However, we wish to call attention to one of the gifts presented, which certainly was not of the common order. General Feng Yu-hsiang, known as "the Christian General," and, at the moment, acting Tuchen of Shensi, sent his superior officer a large wine jar full of distilled water, with a homily urging General Wu to inaugurate a temperance campaign amongst his soldiers. Whether the gift was received with the enthusiasm fitting to the occasion we do not know and whether the contents

were drunk "with all the honors three" we are equally unaware; but we are sure that the gift reflects equal honor on the giver and the recipient. General Feng is an uncommon man, but if he were not sure that his friend would accept his present in the spirit in which he sent it, we may be sure he would have proffered something more conventional; for it is ill jesting with a man who has fifty thousand armed men at his back.

Perhaps General Feng is suggesting to his superior officer that when Chinese soldiers and politicians and students set out with the cold, clear determination signified by his jar of distilled water to save their country from its present hopeless muddle and ineptitude there will be little doubt of their success. If this is the lesson symbolized by the General's gift, we trust it will be taken to heart by his countrymen.

## Some Impressions of the China Inland Mission Conference in Shanghai

April 1922

By Rev. WILLIAM TAYLOR

**I**N Shanghai, from April 24th to the 30th, 1922, forty-odd Chinese delegates and nearly one hundred foreign workers (including the Shanghai staff) met in conference. The Chinese represented eleven provinces of China and the foreign workers, fifteen. Each day there were morning and afternoon sessions and evening gatherings, beside numerous committee meetings between.

The first two days, and all the evenings, were given to united Chinese-Foreign meetings, when such subjects as the training of leaders, the self-government and self-support of the Chinese church, schools, etc., were freely and helpfully discussed. There were also reports of the work going on in the different parts of the field. A hearty spirit and much enthusiasm and love—the result of unceasing prayer—prevailed. The devotional element was prominent. Some of the foreign speakers emphasized the need of the foreign workers gradually standing aside and letting the Chinese leaders assume increasing responsibility in finance and control. There was a hearty spirit of regard and love shown by the Chinese leaders towards the foreign workers. A united communion service was led by Mr. Hoste in Chinese.

On the third day, and later, the morning and afternoon sessions were held separately, the Chinese delegates meeting in our hallowed Prayer Hall, and the foreign workers in a tent on the lawn of the compound. Mrs. Howard Taylor, Dr. Charles Erdman of Princeton and Mr. Marshall Broomhall of our Mission headquarters in Britain, led the opening devotional hour of the four days, giving helpful messages on the Lord as Intercessor and King, prayer, the Holy Spirit, and the blessing that may reach us all through our limitations. These were truly seasons of quiet waiting on God and earnest prayer and praise.

The subjects considered by the foreign workers included such as Mission arrangements in relation to more consultation and corporate responsibility among the foreign workers in any given station, the appointment of superintendents, district councils, provincial conferences, etc., also the Mission's attitude toward schools, self-support, the coming National Conference, etc. There was free, frank and full discussion. A very hearty spirit of unity and love was manifested more and more as the days sped by. There was difference of opinion but frequently fuller discussion revealed an increasing oneness of thought as well as spirit. The problems of the work were well said to be "the problems of prosperity and life," and causes for praise as well as prayer, as they evidenced growth. A fineness of Christian courtesy, and a deep desire to know God's mind were apparent. The need of much elasticity and liberty in all arrangements was recognized.

Among other points emphasized were the following: thousands throughout China are now ready to accept Christ if only the Cross is preached; reasonableness and consultation are more important than voting and election; school work for the children of the Chinese Christians is an integral part of our

work as was recognized from the beginning of the Mission; foreign workers in schools should have at least eighteen months of village work before they begin work in schools; the growing Chinese church should be expected to wholly support the Christian primary schools; Bible training in station classes and in Bible schools was felt to be imperative; a yearly China Inland Mission report in Chinese was suggested; Chinese workers should be encouraged and helped to bear responsibility and foreign teaching and supervision be gradually withdrawn; as a Mission we exist to extend and new stations need opening in some large unevangelized districts; not to teach the Chinese Christians to give and support their own work may be to rob them of both spiritual and temporal blessings, etc. At the close of the conference, Mr. G. W. Gibb was heartily welcomed as the newly appointed Deputy Director of the Mission.

## Dr. and Mrs. Howard Taylor in Kweichow

(See illustration on back cover.)

**W**E HAVE not yet had the full story of Dr. Taylor's capture and release but a letter has come to hand mentioning events just previous to their capture by brigands. The Misses Welzel and Rabe, associate workers at Tating, Kweichow, wrote February 1st regarding the visit of Dr. and Mrs. Taylor which was to them a "rare joy and a fine opportunity to invite the Christians for some days' meetings in the city."

The letter says: "The honored guests had come that long six days' journey under considerable hardship—cold and mud and miserable inns, arduous travel—only for the one reason to see the tribes' work here and to give us lonely 'two sparrows' a joy and uplift in these dark days. Praise God for true friends in China. How much we owe to their love, help and fellowship! Mr. Hayman of Anping came also . . . and we were glad to welcome Mr. Teh of Kweiyang, a most true-hearted Christian friend. We nearly all went to receive the party outside the gate and in a long file we walked into the city, not caring if it was muddy or not. How lovingly Mrs. Taylor met the little ones; she has time for them, and uses the small occasions to show great love.

"It was rather late when we settled down and had something to eat that Saturday evening. Sunday good meetings followed: Monday gave us more time for personal intercourse and helpful messages. Tuesday the city people were invited for a meeting in the afternoon and in the evening Mr. Hayman gave an address on the Love of our Lord. Wednesday examinations began and Mrs. Taylor used any free time for Bible study with our helpers. Thursday the country guests arrived.

"What a happy occasion! One is happy to provide for those who have usually very little or no food to eat. We had over four hundred guests. Many could not come. When asking, 'Where are your women?' sometimes the answer came, 'They have no shoes and the road is too bad.'

"Dr. Taylor opened meetings on Tuesday night. His hearty, bright way of singing and talking won all the hearts at once. Friday and Saturday, the crowd gathered for three meetings again, and early Sunday morning the baptismal service took place. Twenty-seven men and ten women confessed Christ



before the congregation. The Lord's Supper followed soon after. In the afternoon and evening there were again most blessed times closing the testimonies of many believers.

"Monday the sad departure followed, with all the people accompanying the dear guests out the north gate. We cannot fully describe the feeling when all wanted a last look or word of comfort. Then the chairs passed on into the deep fog—the clouds, so characteristic of Tating. They have gone, yet He remaineth!

"Mr. Teh stayed on. We have told of the overcrowded house the fifty-five orphans live in. Now this gentleman was enabled to buy a little piece of ground next door for them. This is one step forward yet how big a step when we look back over the years of prayer and anxiety for the suffering children during the last! The Lord is very good in bringing it to an end and putting to nought the plans of the evil one. Now building will soon begin. Pray for us for wisdom and help. Such undertakings are not easy in China. And also please pray that souls may be born out of this work. Enlargement!—may it mean enlargement of heart and love to many."

## Our Ventnor (New Jersey) Centre

By Mr. FREDERICK H. NEALE, Ventnor, N.J.

REVIEWING the work of the Mission for 1921, so far as the Ventnor Centre is concerned, one naturally thinks at once of the Atlantic City Conference of the China Inland Mission, held in the early part of the month of May. That gathering brought not only the joy of fellowship with the speakers of the conference, but also with a goodly number of friends, some of long standing and others previously known merely by name.

Several of the missionary speakers remained at Ventnor for a time after the conference, when through further meetings held, more intimate friendships were formed and deeper interest aroused. This has resulted in continued prayer, both for the individual missionaries and for the work generally.

During the year the following fellow-workers, whose testimony was deeply appreciated, visited this centre: Mr. James Stark, Mrs. Loosley, Dr. Fish, Miss Weststead, Mrs. Shapleigh, Miss Soltau and Dr. Jessie McDonald. It was also a privilege, at several of the regular Friday afternoon prayer meetings in July and August, to have present the Rev. T. Roland Philips of Baltimore, whose ministry of the Word was greatly enjoyed by the many who attended the services.

Dr. Frost also paid a few visits to Ventnor where he is always welcomed by many who have been blessed by his ministry in Bible teaching. When he was here in November it was with difficulty that seating accommodation could be found in the home for the large number who attended the service. Again, he gave a stimulating message at the last meeting of the year, Saturday, December 31st. In order to accommodate all those who wished to attend, this service was held in the nearby parish house of the Church of St. John's-by-the-Sea. The sacrament of the Lord's Supper was observed, and all felt it to be a hallowed time of fellowship with the Lord.

Although it has been found impracticable to hold a conference as last year, arrangements are being made for a series of meetings for Bible teaching and missionary testimony, to be held at Atlantic City on the 2nd, 3rd and 4th of August, in Olivet Presbyterian Church, corner of Pacific and Tennessee Avenues. It is expected that the Home Director, Dr. Frost; Rev. John McNicol, Principal of the Toronto Bible College; and Rev. T. Roland Philips of the Arlington Presbyterian Church, Baltimore; will be present as Bible teachers; while Rev. Roger B. Whittlesey and some of our missionaries recently from China will also take part in these meetings. It is hoped that Rev. and Mrs. R. W. Porteous of Kiangsi will be among these. (Inquiries may be made of the Mission's Representative, Mr. F. H. Neale, 6506 Ventnor Ave., Ventnor, N. J.)

## Home and Deputation Work by Rev. F. A. Steven, of London, Ont.

DURING the year 1921 monthly prayer meetings for China (except during the summer) were carried on regularly at London, Ont., at the home of Mr. and Mrs. Steven. A couple of meetings were also held in other homes by invitation and Mrs. Steven was frequently invited to give missionary and Bible messages at various prayer meetings and annual or monthly meetings of Women's Societies.

In February Mr. Steven gave a series of ten missionary and Bible addresses at Unionville, Ontario, and one also at a neighboring church. In March he was in Toronto speaking at the Bible College, Indian Road Baptist Church, Dufferin Street Baptist Church, Boon Avenue Baptist Church, Welcome Mission and other places.

In April Mr. Steven addressed a number of meetings in Detroit and Grand Rapids. In the beginning of May he was again in Detroit, and in the middle of the month at New Bethlehem, Pa., and after this held a number of meetings in Pittsburgh. The first five days of June were occupied by the China Inland Mission Conference in Buffalo which was mentioned in China's Millions at the time.

In July came the summer Bible conferences at Keewahdin Beach and Lake Orion in Michigan, and at Erieside near Cleveland, Ohio, where Mr. Steven and Rev. J. D. Cunningham spoke of the work of the Mission along with other missionaries on furlough. In September two conferences with afternoon and evening meetings for three days were held at Galt and Kitchener simultaneously, speakers being interchanged between these neighboring cities. Mr. Steven was accompanied at these places by Dr. D. McTavish and Rev. Andrew Imrie of Toronto; Dr. H. L. Parry, Mr. and Mrs. Barham and Mrs. Steven giving missionary addresses.

At the end of September Mr. Steven spoke in Detroit and at Grand Rapids, and in November he was at the Moody Bible Institute, Chicago, giving a number of addresses there and at Oak Park, Western Springs and other places. From Chicago he went to Erie, Pa., where he was joined by Mr. Gowman, Mr. Rist and Mrs. Wm. Taylor. A four day conference was held in the Second Baptist Church, of which Rev. L. Williamson is pastor. From there the party went to hold a similar four day conference in the Gospel Tabernacle, Niagara Falls, Ontario. Mr. Gowman went to fill a number of engagements in Buffalo on Sunday, and on Monday joined Mr. Steven in traveling to Cleveland, while Mr. Rist returned to Toronto and Mrs. Taylor held several more meetings in Buffalo, arranged for by Miss Quadlander. In Cleveland several meetings and lantern lectures were held and then Mr. Gowman went to Grand Rapids, and Mr. Steven to Ostrander, Ohio, for a Bible conference at Springdale Baptist Church, where his colleague was Rev. Wm. Pettingill of the Scofield School of the Bible, Philadelphia. This was followed by three days of meetings alone at Marysville Methodist Episcopal Church. From thence Mr. Steven went to Detroit and gave four addresses, returning to his home in London just before Christmas.

## Here and There

Mrs. William Taylor, setting out the latter part of March for a visit to friends in Quebec, had openings for meetings which kept her engaged in deputation work for about six weeks in that province,—at Sutton, Inverness, Lennoxville and Sherbrooke, as well as at Cornwall, Ont. Going and coming, and between these places, Mrs. Taylor spoke in Montreal on three or more occasions.

A Bible and Missionary Conference, under the auspices of the China Inland Mission, was held in the Berean Baptist Church of Grand Rapids, Michigan, from May 28th to 31st. inclusive. This was made possible by the kind co-operation of the pastor and officers of the church as well as of several ministers in the city. Rev. F. A. Steven, Rev. F. C. H. Dreyer and Mr. C. G. Gowman were the missionary speakers at this conference.

The daughter of Rev. and Mrs. F. C. H. Dreyer, who has been in hospital at Rochester, Minn., for about five months, has now been judged well enough to be moved from there. When the second plaster cast was removed on May 31st an X-ray showed splendid bony union and the entire disappearance of unhealthy spots. She has now been put into a "walking cast" in which she is able to move with the help of crutches, and the whole family are hoping to spend at least part of the summer in Muskoka. We feel sure that friends will rejoice with us in this answer to many prayers.

Conferences were held in Buffalo and Niagara Falls, Ontario, in the early part of June, meetings being held for four days at each place under the direction of Rev. F. A. Steven. A fuller account of the Buffalo gathering at least may be found in the next issue of China's Millions.



## Editorial Notes

THE early Christians "had all things common," and we learn that in those days the blessing of "great grace" rested on all the believers and there was "great power" in their witness. Among the children of God a community of possessions and equality of sharing is not an impossible or unworkable thing even to-day. For instance, the China Inland Mission has in addition to its far-spread stations on the field, Homes at various centres in China and home countries to which its workers, traveling or taking furlough, have common access, expenses being equally divided among those enjoying the privileges. In the matter of support also, the members of this Mission "share and share alike," both on the field and at home. The free-will gifts received by the Mission, in so far as they are not definitely designated by donors to be used for other purposes, are drawn upon for the support of workers, who receive, normally, a certain amount estimated as a fair living allowance. If funds are not sufficient for this normal estimate then a lesser amount is distributed equally to all. This is felt to be a God-approved method both from the Word itself and from the Mission's experience.

From the early days of the China Inland Mission, certain workers have had their financial support kindly provided by interested home friends. This definite support has been much appreciated and most gratefully received. But on occasions when the general receipts of the Mission have been unusually low, it has appeared that these "specially supported" workers received much more than those who were dependent for their remittances solely upon the Mission's general fund. Consequently, about the year 1901, it was decided with practical unanimity throughout the Mission that the members would all accept only that amount which represented, quarterly, the equal division of funds available for "missionary support," the remuneration of workers specially provided for being no greater thereafter than that received by workers not "specially supported." This pooling and equal division of funds for missionary support carried the Mission a step further toward having "all things common."

Christian Chinese workers, commonly referred to as "native helpers," have been supported in the China Inland Mission in the past in much the same way as the missionaries originally were, some being specially provided for by friends in the home lands, others being supported by the general fund of the Mission. Of course the salary of a native helper is not allowed to fluctuate as does the remittance of a missionary but is understood to be a fixed amount so long as the worker is employed. During the Great War and subsequently, the value of money, as contributed in the home lands, was so much less than formerly in China that sums given for the special support of Chinese workers became quite inadequate and large amounts had to be allotted from the general fund to make up the deficiencies, while at the same time largely increased payments had to be made from the general fund to maintain the other workers. Facing this situation earnestly and prayerfully, the Mission was led to bring before

the Chinese Christians the possibility of their assuming a greater measure of self-support. Many of the churches accepted in part or entirely this responsibility regarding their pastors, evangelists or other workers. Substantial progress has been made during late years not only along the line of self-support but also of self-government. Now that the rate of exchange gives our gold greater value again, it has become a question whether the Chinese Christians should have their financial responsibility lifted, or even lightened, inasmuch as the assumption of the support of their own ministry is a healthy development in the church, strengthening the members in the grace of liberality and fulfilling Scriptural injunctions.

The Mission has lately decided that while still maintaining the acknowledged link between a donor at home and an appointed worker in the field, balances of money released through a native helper's receiving ministry through his own church, shall be used by the Mission for other native helpers wherever such support is needed and also, as took place in 1901 in respect to the missionaries, that all native helper money shall be put into a common fund and all workers dealt with alike. From now on all gifts for native helpers will be pooled, and thus, all the helpers engaged by the Mission will be assisted from this fund augmented as need may be from the general fund. Therefore when one gives to the Mission a sum equivalent to the support of a Chinese worker it will be received into the Native Helper Fund, somewhat as a deposit is received into an account at the bank, and out of this fund will be drawn for the appointed worker all that he requires over and above what his church provides, the remainder, if any, being allocated for the support of other native helpers. As with its missionaries, so now with its native helpers, the China Inland Mission seeks to have "all things common." And again, as with its missionaries so too with its native helpers, the Mission takes no step to separate a giver in the home land from the worker on the field, and it is sincerely hoped that in every case the bond of interest will continue as strong as ever.

A sincere giver to missions, we believe always gives with prayer. It is manifestly upon the *prayer support* rather than upon the financial support that such a relation can be established between home friend and foreign worker as will grow into a true, spiritual co-partnership in the labor of giving the Gospel to benighted peoples. "Holding the ropes" does not mean merely sustaining a worker by a stipend; it means becoming so acquainted with the worker and the work that one can help to lift the pressing burdens and problems and bring them before the Lord in patient petitioning. The giving of funds may be introductory, but a uniting of hearts in service is the only real basis of co-operative missionary work. Hence we are confident that everyone who desires to be linked with a special worker will not feel that the manner of handling the funds either makes or unmakes the relationship but that the possession of a worker of one's "own" rests really upon the basis of individual interest, intercourse and intercession.



## Prayer Calls—Praise Echoes

### An Index for Prayer Union Members

**Thank God** that in face of discouragements, spiritual harvest in God's field in China has not failed and that the Mission has been financially sustained (pages 99-102.)

**Give thanks** for the large number of baptisms last year (p. 101.)

**Pray** for the protection of workers and the extension of the work in these disturbed times (p. 102.)

**Pray** for work in Shanghai (p. 103.)

**Pray** for people losing faith in false gods and showing interest in the Gospel, also **ask** that God will raise up Chinese preachers (p. 105.)

**Give thanks** for the openings which famine relief has given (p. 105.)

**Pray** for the Chinese scholars whose very education bars the Gospel from them (p. 107.)

**Pray** for workers entering into new stations (pp. 107-108.)

**Pray** for General Feng and his Christian soldiers (p. 108.)

**Give thanks** for the results of the Shanghai C.I.M. conference of April (p. 109.)

**Remember** the work in Kweichow lately visited by Dr. and Mrs. Taylor (pp. 109-110.)

**Pray** that God will guide and bless missionary representatives in the home lands (p. 110.)

**Give thanks** for answers to prayer in behalf of health (p. 110.)



DR. AND MRS. HOWARD TAYLOR WITH KWEICHOW MISSIONARIES AT THE FOURTH PROVINCIAL CHINA INLAND MISSION CONFERENCE, HELD NOVEMBER 23-26, 1921. LEFT TO RIGHT: (BACK ROW) MISS JORDAN, MRS. F. O. OLESEN, MRS. PIKE, MISS PIAGET, MRS. F. H. TAYLOR, MRS. WINDSOR, MISS WELZEL, MRS. C. F. DAVIES; (FRONT ROW) MESSRS. A. HAYMAN, P. O. OLESEN, C. F. DAVIES, DR. F. H. TAYLOR, D. F. PIKE, M. S. SLICHTER, B. LAMBERT; (CHILDREN) MARGARET OLESEN, LEONA DAVIES, ALFRED PIKE

### Arrivals

June 5th, 1922, at Vancouver, Mr. and Mrs. B. Ririe and daughter Ina, Mr. and Mrs. J. Meikle, Mr. and Mrs. Robert W. Porteous, Mr. H. F. Ridley, Mr. F. G. Snow, Miss S. Römcke, and Mr. W. Hagqvist and son, from China.

### Birth

June 3rd, 1922, at Watervliet, Michigan, to Mr. and Mrs. Carl G. Gowman, a son, Ronald Judson.

### Departures

May 24th, 1922, from Montreal, Mr. and Mrs. C. H. Stevens, for England.

May 30th, from Quebec, Mr. and Mrs. C. Carwardine, for England.

### Marriage

April 8th, 1922, at Shanghai, Mr. D. de B. Robertson to Miss H. E. ("Anuei") Lachlan.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, MAY, 1922

PHILADELPHIA																			
GENERAL AND MISSIONARY PURPOSES		No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.		
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EBENEZER

# CHINA'S MILLIONS

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TORONTO  
AUGUST, 1922

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## CONTENTS

THE SECOND COMING OF OUR LORD—By Prof. C. R. Erdman, D.D.	115
THE GOSPEL IN THE HOSPITAL AND ITS RESULTS—By Dr. S. Hoyle	118
THE CONVERSION OF A CONFUCIANIST—By Mr. A. H. Barham	119
FAITH TESTED BY FAMINE—By Miss Leggat and Mrs. Talbot	121
EDUCATIONAL LABOR "NOT IN VAIN"—By Miss A. Sharp	122
EVANGELISTIC MEETINGS IN A GIRLS' SCHOOL—By Miss E. J. Peterson	123
SEED TIME AND HARVEST—By Rev. R. W. Porteous	123

IN THE HAIR NET FACTORIES OF CHEFOO—By Miss Alice Hunt	123
THE "SIXTH OF THE SIXTH" AT PURPLE CITY—By Mr. R. Gillies	124
FRUIT AND LOOT—By Mr. H. S. Ferguson	125
ANTI-CHRISTIAN AGITATION—By Mr. Charles Best	125
A WOMEN'S HOSPITAL FLYING THE RED CROSS FLAG—By Dr. Jessie McDonald	125
THE FAMINE IN HUNAN—By Rev. H. Becker	126
INTEREST IN THE MISSION IN BUFFALO, N. Y.	126
A CONFERENCE AT NIAGARA FALLS, ONT.	126
EDITORIAL NOTES—F. F. H.	127
PRAYER CALLS—PRAISE ECHOES	128
DONATIONS, ARRIVALS, ETC.	128

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JEHOVAH-JIREH



FAMINE RELIEF  
FOR WOMEN AND CHILDREN, DISPENSED AT  
HWAILU, CHIHLI. THE  
MISSIONARY IS SAYING  
"GRACE" BEFORE THE  
FILLING OF THE BASINS  
WITH MILLET GRUEL.  
ON THE GROUND ARE  
THE BASINS CROSSED  
BY CHOP-STICKS.

Photograph by  
Miss S. Romcke



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

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Home and Offices

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Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (Neither collections nor personal solicitation of money is authorized.)

**Income** (1920: N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, \$107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, where possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates:** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

AUGUST, 1922

## The Second Coming of Our Lord

By Professor CHARLES R. ERDMAN, D.D.\*

A CAREFUL student has asserted that in the New Testament there are some three hundred references to the return of our Lord, some mention being found in one of every thirty verses. We remember how much our Lord taught His disciples about His return. We recall His parables and His promises, and the great prophetic discourse on the Mount of Olives recorded in the twenty-fourth and twenty-fifth chapters of Matthew, in the thirteenth of Mark, and in the twenty-first of Luke. We remember too that as the Acts opens, the disciples are being sent out to preach in all the world, but with the encouraging hope that the same Jesus whom they see ascending into heaven "will so come again in like manner." In the epistles of Paul we find this truth to be continually in mind. Not only does it form the theme and substance of his early letters to the Thessalonians, but in addition to frequent references in other epistles he makes this truth the background of the fifteenth of 1 Corinthians, and in his closing letters to Timothy and Titus he refers repeatedly to the inspiration of this blessed hope. In the Epistle of James the readers are urged to be patient in view of the coming of the Lord. Peter, the apostle of hope, finds in this return the most potent motive to which he can appeal. In the epistles of John we are told so to abide in Christ "that when He shall appear we may have confidence, and not be ashamed before Him at His coming." Jude is written to mirror not only the days in which he lived but those which he declares will exist at the time of the return of his Lord; while the Apocalypse states its great theme in these impressive words, "Behold, He cometh with clouds, and every eye shall see Him!"

The doctrine is important, not only because of its prominence in the New Testament but also because of its practical bearing upon Christian life and conduct. It seems to be related by a definite statement to every Christian virtue. It is the great incentive to service, to patience, to purity and hope. Its transforming power, its prominence in the Scripture and its essential importance all intimate that the doctrine should be precious to every follower of Christ. The greatest event of the past was the

coming of the Son of God from heaven; the greatest event of the future will be the return of the Lord Jesus Christ to the earth.

The fact which we are considering at this time is the personal, visible, bodily, glorious reappearing of Jesus Christ.

This is not to be confused with His spiritual presence. The latter is also a blessed reality. In His farewell discourse, delivered on the night of His betrayal, Jesus strengthened His disciples by His sure word of promise, "I will not leave you comfortless; I will come to you." This belief in the spiritual coming of Christ, this confidence in His unseen presence, has been the stay and encouragement of His followers in all ages. Nothing should make us lose sight of this truth. By Christian fellowship, by the study of the Word, by secret communion with the Master, it will become more real and vital to us, and we shall go forth and work with more of gladness and of cheer as we remember His words, "Lo, I am with you always!" However, this is distinct from the truth we are discussing, namely, that Jesus is some day visibly to reappear.

So too, this reappearance is to be distinguished from the promised coming of His Spirit at Pentecost. Both comings are mentioned in the first chapter of the Acts. First, "Ye shall receive power after that the Holy Ghost is come upon you;" and the second, "This same Jesus shall so come in like manner." Long after the day of Pentecost the disciples continued to predict with confidence the fulfillment of this second promise.

Nor yet was this promise fulfilled in the destruction of Jerusalem. It is easy to understand why the two events have been identified. On the same occasion Jesus predicted both, but He used the features of the nearer event to color the picture of the more remote. The fall of the sacred city was to be a symbol and a type of the judgments which will attend His future visible return. The two descriptions are interwoven, but the events are to be kept distinct.

Nor should we identify the coming of Christ with the death of a believer. It is true that death may be in some respects but the servant in black livery who ushers us into the presence of the King. "To depart" is "to be with Christ," which for us

\*Delivered at the Northfield General Conference, August, 1921. Reprinted from the "Record of Christian Work."





A CITY OF REFUGE FROM THE "GREAT HEAT" OF CHINA AND A GATHERING PLACE FOR SUMMER CONFERENCES—KIKING MOUNTAIN (SHAN) IN THE PROVINCE OF HONAN  
Photograph by Dr. F. A. Keller

is very far better"; "to be absent from the body" is "to be at home with the Lord." Yet death is inseparable from pain and loss and sorrow and anguish and tears. Death is still in most of his aspects our enemy. But the coming of Christ is our blessed hope, and is not to be mistaken for death. When Christ returns He will raise the dead, and will destroy death, and will repair all the evil that death has wrought.

More startling than the scenes at Pentecost, more momentous than the fall of Jerusalem, more significant than the indwelling of the Spirit, more to be desired than our departure to be with the Lord, will be the literal, visible, bodily return of Christ.

But, someone is asking, how can we distinguish this one event from the others with which so commonly it is confused? As we read the Bible how can we be sure which event is being described?

One or two rules may be of help.

First, the terms used to describe the return of our Lord are definite and significant. For instance, the word "coming," which is always translated in the margin of the Revised Version as "presence," is never used of the spiritual presence of Christ, or of the coming of the Holy Spirit, or of the destruction of Jerusalem, or of death. It is a definite and technical term; it is the Greek word, "parousia," and invariably means in relation to Christ His future, glorious, visible appearing. From the earliest centuries this appearing, therefore, has been designated by Christian writers as "the second coming of Christ" to distinguish it from the first coming which took place in the incarnation and earthly career of our Lord. Therefore, whenever in the New Testament we read of the "coming (parousia) of Christ," we can be absolutely certain that the reference is to His glorious return.

Or take another equally simple rule: Consider the context when uncertain as to the event intended by a reference to the coming of Christ. His return is described as being "with the clouds of heaven," and with "the glory of the angels." His coming is to be "like the lightning." He comes to deliver His followers, to raise the dead, to judge

the world. Surely none of these features or attendant circumstances are connected with any statement as to the spiritual presence of Christ or as to any other event described in the New Testament. Many other important truths are recorded, but none is more carefully distinguished or more impressively set forth than the prediction that the same Jesus who walked the hills of Galilee, and hung upon the cross of Golgotha, and ascended into heaven, will reappear some day in power and great glory.

In the second place let us ask why Christ is to return, and on what grounds it can be asserted that this return is of such supreme importance to the Church or to the world.

Among other things, the return of Christ will secure the resurrection of the dead. For this event even our loved ones in glory are still waiting and yearning. There are some who teach that resurrection is a spiritual experience, or one that takes place at the time of death. It may be remembered that Hymenaeus and Philetus brought upon themselves the censure of Paul because they believed that the resurrection was already past. It is strange, however, that any intelligent Christian should so believe to-day. Resurrection is still future. Our loved ones who pass beyond the veil enter and enjoy the personal presence of Christ. They are in heavenly blessedness; yet even they are waiting for their bodies of glory. There is one degree of bliss which they have not enjoyed. It is the experience of that larger existence which awaits them at the day of resurrection, when perfected spirits will dwell in perfected and immortal bodies. Just what the substance or nature of these bodies may be we are left to conjecture. Christianity, however, is not a religion which predicts a future of shadowy and ghostly and immaterial felicity, but one in which glorified beings are embodied in physical yet heavenly splendor. This resurrection takes place at the coming of Christ.

Then again at His coming the living are transformed. They are "changed, in a moment, in the twinkling of an eye," and are "caught up to meet the Lord in the air." It is very evident that some generation of Christians will not taste of death. Whether Christ may come in the near future or after the lapse of centuries, it is true that those who are living at the time of His appearing will be transfigured, and their bodies will become instantly immortal. As we sometimes sing:

O joy, O delight, should we go without dying,—  
No sorrow, no sadness, no pain, and no crying,  
Caught up through the clouds with our Lord into glory  
When Jesus receives his own!

This time of the rapture of the living is thus to be a time of reunion with those who have gone before; and it further is to be the time when Chris-



tians will receive their rewards for faithful service.

This suggests to us, however, a darker phase of the theme. The coming of Christ introduces the period of judgment. It is just possible that this truth is not being preached to-day with the fidelity which its solemn import warrants. We recall the impressive picture of Paul as he stands before Felix and reasons of righteousness, and self-control, and the judgment to come. We remember how Felix trembled, and we cannot but believe that there is need of similar messages to-day. This judgment, however, is related to the second coming of Christ.

There is, however, something much more inspiring connected with this same truth. It is the prediction that when Christ comes He will introduce the perfected kingdom of God for which the world is waiting and yearning. It seems to be the teaching of Scripture that until Christ comes this present age will be one of mingled evil and good. The wheat and tares will grow together until the harvest, but at the end of the age Christ will come and introduce the age of glory and of gold of which the poets and the prophets have sung.

One should never speak as a pessimist because he believes in the coming of Christ; he should be the most hopeful person in the world. He should rest confident that while evil is manifest, good likewise is increasing, and as the Gospel is more and more widely proclaimed its blessed influence will extend throughout the whole world, until at last, when the evil has attained its great embodiment in a Man of Sin, good will be made triumphant by the glorious appearing of Christ, who will "terminate the evil and diadem the right." His coming is the hope of the world.

When will Christ return?

No one can tell. As our Lord declared, "Of the day and hour knoweth no man." Some moderns, however, do not feel included in that specified limitation of knowledge; they venture to predict the year, if not the day and the hour. Others attempt the rôle of prophet far enough to declare that the return of our Lord is now very near. Still others assume an air of omniscience in asserting that it cannot be for a thousand years or more to come. All such conjectures and predictions are, of course, futile, and presumptuous, and vain.

There are however, certain events which, according to Scripture, must precede the return of our Lord, and there are certain signs which are said to be the immediate precursors of His coming. Of these events the one of supreme importance is so plainly stated as to leave no shadow of doubt; this event is the evangelization of the world. How far this must proceed, to what extent the nations will be converted to Christianity before the coming of Christ, seems not to be revealed.

Apparently this conversion will be far from complete, for the end of the age is characterized by a great apostasy from the faith, and more definitely by the appearance of the Anti-Christ, the Lawless One, the Man of Sin, who will demand for himself divine worship, who will bring a great tribulation upon all who oppose him. He, however, will be destroyed by the personal return of Christ.

Certain "signs" also are said to mark the close of this tribulation and to usher in the coming of Christ. Just what is meant by these predicted disturbances in the sun and moon and stars it is useless to conjecture, but as they "begin to come to pass" Christ will appear, and His followers will be assured "that the kingdom of God is nigh."

Will this coming be before or after the millennium? This seems to be the question most commonly asked and debated. Is it not possible, however, that the church of the present day is laying too much stress upon the idea of a millennium? Undoubtedly the kingdom of God upon earth ultimately is to be complete and universal, but this kingdom is to have no end. There is to be a "regeneration"; "seasons of refreshing" are to come; there is to be "a time of the restitution of all things;" but do these phrases describe the millennium, or do they rather refer to the perfected kingdom of God, which is also pictured under the figures of "a new heaven and a new earth, wherein dwelleth righteousness?" Of a period of time so definitely circumscribed as to constitute a millennium, or to approximate only a thousand years, nothing is said in the Bible except only in the twentieth chapter of Revelation. It certainly cannot precede the coming of Christ, because the present age is ever described as one of mingled good and evil, and as this age ends the Man of Sin is in full career. If, as seems to be stated, a millennium follows the return of Christ, its character must be largely a matter of conjecture, and it must be regarded as an anticipation of that perfected kingdom, with its heavenly and earthly phases, which the most distant horizon of prophecy bounds.

So, then, we should regard one another with affection even when we differ in our theories of the millennium. We all probably can agree that Christ is to return, and that the will of God is some day to be done on earth as it is now done in heaven; and we all should be drawn more closely together as we turn to accomplish that pressing duty which every fresh review of this theme should emphasize, namely, the duty of proclaiming the Gospel of Christ in all the world and to every creature. In fact, it seems probable that increasing study of this great prophetic truth may eliminate differences of view and unite believers more closely. This should not be a divisive doctrine, for men who agree as to its chief elements must all be loyal to our Lord and devoted to His service. The contemplation of this great reality should make us realize our oneness in Christ.

Do you recall the scene sketched for us by Harriet Beecher Stowe in her little book, "He's Coming Tomorrow?" She pictures "a band of clergymen, Episcopalian, Methodist, Baptist," standing on the steps of a church. "It's no matter now about these old issues," they are saying, "He is coming; He will settle all. Ordination and ordinances, sacraments, creeds, are but the scaffolding of the edifice. They are the shadow, the substance is Christ." Hand in hand they turned their faces when the morning light began faintly glowing, "and I heard them saying together with one heart and voice, 'Come, Lord Jesus! Come quickly!'"



# The Gospel in the Hospital and Its Results

By STANLEY HOYTE, M.B., B.S., F.R.C.S.

THE hospital at Pingyangfu is the only place at which several millions of Chinese in southern Shansi can get skilled medical treatment. The women's hospital at present is closed, but at the men's we get some two thousand new patients every year.

On arrival, after registration, the patients are shown into the chapel which is used on such occasions as a waiting-room. Here there are always one or two evangelists who welcome the patients and invite them to drink tea. After that they draw their attention to the Gospel posters and texts on the walls and, as they find opportunity, preach the Gospel to them in conversation. The evangelists have also spread out on a table a large number of books, New Testaments, Scripture portions and Gospel tracts. The great majority of patients buy some book or other, or at any rate come into the consulting room carrying a Gospel tract which they take home. Half-an-hour before the time at which the doctor begins to see patients there is a service in the chapel. Realizing that for many of these men this is our only chance to convey to them our message, we try to appoint to lead this service men who have real ability in putting the Gospel simply and clearly.

If the patient's illness necessitates a stay in hospital we have a much better chance to make him understand what it is that the hospital is there to preach. Every afternoon there is a service in the chapel which all in-patients are expected to attend. Then, in the evenings after supper the hospital workers meet for prayers, after which they scatter to the wards. Our wards are small, seldom containing more than half-a-dozen men. One worker goes to each ward, taking in his hand a Gospel text, such as John 3:16 or John 10:11, printed in large Chinese characters. He stays for twenty minutes or half-an-hour and endeavors to teach the inmates, first of all to repeat the text from memory, and then to understand the meaning. Many of our patients cannot read and while they are in the hospital, being freed from their ordinary duties, they are glad to use the time in order to learn to recognize a few characters. For this purpose these texts are very useful. At the service in the afternoon of the following day the patients are all expected to be able to repeat this text from memory. The average stay of in-patients in hospital is about sixteen days so we feel that if a patient stays in this time we have really been able to accomplish something if we can send him home with sixteen messages from the Word of God fixed in his memory.

There are two evangelists at hospital who spend some time each day going round the wards and whenever they find a patient who appears to manifest a real interest in the Gospel they give time to him and read with him every day. Our patients are very fond of singing and it is a very useful means of reaching them with the Christian message to teach them Christian hymns. Going round the hospital one can frequently hear a whole room full of patients singing together. They will sing the

hymn over and over again until every one of them can sing it from memory.

When a patient leaves the hospital we make a note on a little card of his name, age, address, length of stay in hospital, with a few words as to his complaint, whether he was completely cured or only obtained partial relief, and also a brief statement as to his attitude toward the Gospel. For many we have to write that they do not show any special interest, but for quite a number we can say that they really seem to understand the message, and for not a few we can say that they professed conversion. Surrounding Pingyangfu at distances of one, two, three or four days' journey are other Mission stations. We take the card of each patient and see which is the Mission station nearest to his home and then post the card to the missionary resident there. When the missionaries receive these cards they either go themselves or else send an evangelist to visit the patient. Wherever they are warmly welcomed they follow the case up and make a definite attempt to lead the man on to a fuller understanding of the Gospel.

A few years ago I began to keep a record of some of the men who had been in hospital and then were followed up in this way. Perhaps I cannot do better than to give you some of the entries in my book just as they stand.

Hotsin, January 1919. Mr. Lewis writes. "Our official here is very interested in the Gospel. Had a feast at the yamen the other day; I was asked to say grace. He is keen for a prison service to be started as soon as he can get the place ready. This is largely the result of his visit to the Pingyangfu hospital."

Three months later, Mr. Lewis came to Pingyangfu. I asked him about the official and made the following note:

The official continues to make progress in the Truth. He reads the Bible constantly and comes with questions to Mr. Lewis. On the day of thanksgiving for peace he spoke at the service, and in closing advised all present to become Christians, saying that if they did so his work as magistrate would be much lighter. He remarked that he had noticed that Christianity made people kinder even to their animals than before. He asked Mr. Lewis what he ought to do, supposing the Governor commanded him to do something forbidden by Christ. Mr. Lewis replied that he would have to send in a protest, explaining the ground of his refusal to carry out his orders but if the Governor still insisted he would then have to resign. The official replied that that was the course to which his own judgment inclined.

October 14th: "Yesterday we baptized a business man, Mr. Kao, who went up to Pingyangfu this spring. He had a certain amount of interest but says he decided for the Lord at hospital."

Extract from a letter of Miss Giles, at Taning, May, 1918:

"The names of those two who were baptized are Feng Shi-tai, aged 54, the father, and Feng Fu-hsin, aged 23, the son. It seems that they were at the hospital in 1916 for some months. The father said that if the son were healed he would believe the Gospel. They are both the direct fruit of the hospital. The son is, I believe, very keen on reading. He was never in school but has taught himself."

Kiehshiu, September 4th, 1920:

"Last Sunday ten men and one woman confessed Christ by baptism. The first one baptized was a Mr. Kao, a man





(LEFT) A MISSION SCHOOL-BOY OF KWEIKI, KIANGSI; (CENTRE) A LITTLE GOATHERD NEAR SHANGHAI, READY FOR FLIGHT IN CASE THE CAMERA PROVED DANGEROUS; (RIGHT) TWO LITTLE BOYS, CHILDREN OF SERVANTS, IN THE CHINA INLAND MISSION COMPOUND, SHANGHAI  
 Photographs by Mr. Robert Powell, Miss Pflueger and Mr. C. H. Judd

from Chihli, who had first heard the Gospel through you when he was sick at the Pingyangfu hospital two or three years ago. I do not remember how long he said he was in hospital, but from that time the Spirit has been at work in his heart and brought him forth into the Light. He has been traveling about a good deal and now is sergeant in the Governor's camp, just near the city here. I felt I must write and tell you for these instances are so encouraging—are they not?—and another proof of after many days'?"

From Hungtung, Mrs. Dreyer writes:

"To-day in the work I went to the home of an old lady who has come to the services pretty regularly for some months. I find that she had really been following the Lord to the best of her light for two years. Her son was taken to you in a dying condition two years ago, was with you one or two months and the hospital saved his life. He returned and told his mother that such was the case and that they must be united with the 'church.' They cleared the house of idols and used to pray. The son, who worked in the yamen, was sent to Tai-yuan. The mother continued praying but did not know that the same 'church' was in Hungtung. A year later our bible-woman happened into her home. She exhorted her and the old lady replied, 'I do not worship idols; I belong to the Pingyangfu church.' Mrs. Liu finally convinced her that the church at Hungtung was the same church as that of Pingyangfu, and she has come to the services regularly since. She is able to read a little now. She assured me over and over again that for her there was only one God, the God who moved his children to help those in distress as they did in the hospital. Your

name as the doctor there is quite well known in the houses round about her home and through this old lady a Chinese B.A. in the same court, an old man about sixty years of age, is quite interested. Your labor is not in vain in the Lord."

The above cases are instances of what is going on all the time. We feel that many of the patients are really touched by God's Spirit. This is spiritual work to be accomplished by spiritual weapons only. We would beg therefore that you would continually remember in prayer the medical work, not of Pingyangfu only, but of all our China Inland Mission hospitals. Owing simply to lack of medical workers several of our hospitals have been entirely closed during the last few years. Three are only half open, either men's or women's work only being carried on. The others are all to some extent understaffed and for want of workers unable to carry on the work as it should be done. In looking over our hospitals one by one, I personally (this is not official) calculate that simply to staff adequately the hospitals which the China Inland Mission has already erected, in addition to the present number of workers, we need eighteen doctors, thirty-two nurses and five business managers.

## The Conversion of a Confucianist

"A Little Child Shall Lead Them"

By Mr. A. H. BARHAM

HE WAS only a little fellow, barely four years old, and yet he was the means of his father, mother, two sisters and a cousin coming to a knowledge of Jesus Christ as their Savior. At least his father said so.

The work at Pengshanhsien, Szechwan, had been difficult from the time when we first went there in 1910. Formerly an outstation of Chengtu, it became a separate station from whence we might approach the surrounding district which had suffered for some years through lack of workers. In Pengshanhsien some prejudice was gradually broken down, chiefly through medical treatment. Mothers began to bring their little ones to Mrs. Barham for

advice and treatment. A little patch of camomile grown in our garden from seeds sent from England, and other simple remedies, were the means of saving many precious lives. The fame of the cures brought crowds of mothers with their sick children, as well as adult patients.

One day a well-dressed gentleman called, accompanied by a servant carrying a little boy. He gave his name as Mr. Sie (or Mr. Thanks) and said that he was a native of Chekiang province and a magistrate's secretary, though not in employ at the time. A few days previously his little son had fallen from a table and injured his thigh. It was only a bruise to begin with, but under the native



doctors' treatment it had developed into an ugly ulcer. If the foreign lady would attempt a cure he would gladly give his little son over into her hands. In spite of the suggestion that it was a case for the foreign hospital at the provincial capital, only one and a half days' journey away, he begged that Mrs. Barham would undertake the case herself, and to this we finally agreed. In two or three days the ulcer was ready for lancing and in due time the little lad was fully recovered and running about.

Mr. Sie was a thorough-going Confucianist, and as he brought his son day by day for treatment we prayed for wisdom, how best to present the Gospel to him. But one morning he asked the question: "What is the meaning of the Happy Tidings that you preach?"

How delightful to answer such a question if asked from the heart! Only a few words were given at that time, together with a little book by Dr. Faber entitled, "Christianity, the Fulfilment of Confucianism." He accepted the book in his own delightfully gracious manner and left for his home with his little boy.

Next morning when Mr. Sie appeared as usual with the little patient, it was evident that something had occurred to disturb his usual self-possession. When the bandaging was finished, instead of his usual bow and a word of thanks, he gave his son into the care of the servant with instructions to take him carefully home, and then turned round and faced me with a peculiar look on his face.

"Mr. Han," said he, "the author of the book you gave me yesterday is a great scholar and his knowledge of our Chinese books is marvelous, but ——" and there stood Mr. Sie with a strangely agitated countenance and trembling in every limb. In after days we came to know that this nervous trembling was characteristic of him when under deep emotion. We had some minutes' further talk together and it was plain that a great conflict had begun in that dear man's soul. God had spoken to his heart. He asked question after question with the pathetic earnestness of a sincere seeker after the truth, no matter how humbling the knowledge of that truth was to himself. After about an hour's conversation Mr. Sie left for his home, this time taking with him another very helpful book by the late Dr. Griffith John, entitled, "The Entrance to the Gate of Virtue and Wisdom."

The next morning, and every morning, for about three weeks, Mr. Sie came about half past nine o'clock and was with me until half past twelve. It was during the great heat of the summer and, instead of spending the time on some cool mountain top, we were remaining in our station, but doing very little more than conducting the usual church services, hence the whole of the mornings could easily be devoted to him. It is a common thing for a Chinese to turn a conversation from spiritual subjects to worldly. Aeroplanes, electricity and modern inventions are generally so much more interesting to him. Mr. Sie, however, had come for quite a definite purpose; the sin of his soul and the way of salvation were the only possible topics of conversation. The question of ancestor worship was a difficulty, but as the days passed he made

marvelous progress in his knowledge and grip of the truth. At the close of three weeks he expressed regret that he would not be able to come again for some time, but he had a request to make.

"If one desires to understand any particular philosophy," said he, "it is necessary to study the classics of that philosophy. The Bible is your classic, and may I ask you to let me have a copy for I wish to study it from beginning to end, and then I will let you know to what conclusion I have arrived." And receiving a Bible in his own gracious manner, he left me.

Nearly a month elapsed, during which time we only saw our friend twice or thrice, and then one morning he called on us. I shall never forget the expression on his face as he held out his Bible and said: "Teacher, this is the truth concerning the true God, my soul, sin and salvation; and I had thought it impossible to know these things."

From that time onward the man was gripped by a strong sense of awe and wonder at the grace of God who had spoken to him and had made known to him His salvation. During six years of steady progress in the knowledge of God, and when we last saw him, the same expressions of adoring wonder would come spontaneously from his lips.

With Mr. Sie, to know the truth meant a desire to bear immediate witness to the same. In his home he began daily worship. His wife was a lady of refinement and had been under a vegetarian vow for many years. His eldest son was a student in the provincial capital, a scholar of brilliance and great promise. Then he had two little girls as well as the young son of whom we have already spoken. All began to show a love for the Gospel except the elder son and his antagonism was most bitter. One day he was taken suddenly ill and died.

Meanwhile Mr. Sie attended all our church services. The only gentleman by birth and education, it was interesting to see him sit with our poor and more uneducated church members and inquirers.

After one Sunday morning service he said, "Teacher, the subject of your address this morning is most important; do your people understand it so thoroughly that they do not need to ask further concerning it?"

Upon my telling him that it was not so much perfection in knowledge as lack of deep interest that prevented further inquiry, he replied: "Surely not so, for the subject is of great importance to their souls. Next Sunday, when you have finished your address, would you kindly ask them if there are any points they would like to have made more clear?"

This was a good suggestion and carried out on the following Sunday. But a blank look was upon the faces of all, and no one had questions to ask. Mr. Sie, however, arose and after begging them not to laugh at his foolish questions, for *they* were so advanced in the faith, asked me to explain a certain point more fully. This was gladly done, as well as other points, to his satisfaction.

We would like to see more inquirers of his kind.

A few months after Mr. Sie's conversion he paid me a morning call. He had received an offer to go as secretary with a magistrate to the south of



the province, and requested advice on the matter. Was it right for him, a Christian, to be secretary in a place where so much wickedness is practised?

We prayed for guidance during several days and then he said he believed the Lord would have him go. "If the Gospel is needed in any place more than others, it is surely needed in a yamen," said he, "and I believe the Lord would have me serve Him there." He went, and stood the test.

And what became of Mr. Sie and his family afterwards? Later on, he and the magistrate were transferred to a city in eastern Szechwan. The times were troublous and after some fighting the city was taken by opposing forces and looted. Mr. Sie fled and found refuge with Rev. C. B. Hannah at our station at Kweifu, where he stayed several weeks, eagerly learning more of the Truth; and here also he was baptized. Afterwards he brought his wife and family down from Pengshanhsien to his old home at Shaohsing, Chekiang. The whole family are now in the service of Jesus Christ.

## Faith Tested by Famine

By Miss LEGGAT and Mrs. TALBOT, Taiho, Anhwei

**I**N answer to an inquiry about the absence of one of our schoolboys this morning we were told that he was helping to reap the barley harvest, and involuntarily our hearts gave thanks to God.

The long months of famine and want are almost over, and soon, D.V., the granaries of the people will be filled with the grain of which this bountiful harvest gives promise. Thousands of acres of ground, in the country outside our city, are now covered with waving corn which will soon be ready for the sickle. Never have we been so eager for the spring crops. Pinched, thin, wasted, black faces have haunted us in our dreams and the thought of them has been lying like a burden on our hearts.

The mute, passive endurance of our Christians has appealed to us more than the open revolt and complaint of the masses. As we have watched and waited with them we have once again been impressed with the strength and power of the Gospel of the Grace of God as exhibited in their patient sufferings. Dr. Jowett's favorite theme of "Grace" has also been precious to us, but we have seldom seen it so magnified as during the past six months in the lives of the members of this church.

We do not remember a murmur. Only once when an old man of more than seventy years brought us one pear as an offering, thereby indicating the condition of resources, were we made acquainted with the actual want of food. We bought the pear and began to question him. Then followed loud sobbing and tears. "For myself I do not care," he said. "One step, and then Heaven—but the children and the grandchildren!"

In the case of a voluntary worker of the church, it was touching to see his attempts to keep right on with the work and not join the men who were engaged in the construction of the new motor traffic road to Pochow, but we told him it was his duty to provide for those dependent upon him at home.

"After the harvest, after the harvest," he repeated as he went away, "and then free for Christ's service again!"

The children too have suffered. "Telegraph," "Fertile," and "Glory-heart" were unable to return to school because of scarcity of food. We made an arrangement so that they can pay in grain at the time of harvest. The faces brightened and very faithfully are kept the little diaries, with the accounts of rice and flour. Dear "Telegraph" is now lying very ill. One of the last things she did before leaving for home was to bring her notebook and show us what the total amount was.

When more than fifty homes of the rich were looted and raided for grain, the Christians said, "We would rather starve than engage in such unlawful proceedings." And old Mr. Chang said, "I prostrated myself on the ground, and knocking my head to my unbelieving son, begged him not to join the raiders. The food would choke us." They said, "God first, whatever the cost."

The blackest bread made of millet and bran formed the food of almost every household, a thin water gruel, very much water, mixed with wild herbs and a handful of flour, sometimes being the change of fare. Fires were lighted once a day and all the cooking done at one time to save expense in fuel.

Through our Superintendent, Mr. Gibb, \$400.00 was sent us which provided local relief for the most extreme cases until the International Famine Relief Committee at Peking sent surveyors and overseers to undertake the making of the road upon which at the present time about three thousand men are engaged, and the tension of suffering is relaxed until the harvest.

During the weeks of endurance when want and starvation prevailed, an appeal was sent to us to make a collection for Mr. Tsin Ai-kwang, the Chinese delegate to the great Christian Convention at Shanghai. This money was for traveling expenses. No response was forthcoming from the members until we told them we would take pledges to be redeemed at the harvest time, then, in less than fifteen minutes, more than five thousand cash was promised. A portion of the money has already been paid in.

The cause of the famine was the incessant rains and floods of 1921 which destroyed the crops and much property. The period has been a nightmare of sorrow. Suicides have been sadly common and the mortality among the very old and very young has been heavy. Typhus is now prevalent and there is an epidemic of influenza.

We pray that out of all the suffering and sorrow, fruit may be gathered unto life eternal.

**T**here are two ways of finding out God's plan, and they are to be pursued along parallel lines. One is to study His Word, and the other, to study His work; on the one hand to search the Scriptures, and on the other, to watch that march of God in history which is His preceptive teaching wrought into the form of acts and facts.

Dr. A. T. Pierson



## Educational Labor "Not in Vain"

By Miss ANNIE SHARP, Chowkiakow, Honan

CHOWKIAKOW is awakening—as far as the education of girls is concerned. Yes, though by no means fully awake yet, this slow-going, conservative city seems to be a little bit farther on in this respect. A year ago we only had thirty-nine girls in our school, this term we have sixty-two. Isn't that encouraging?

Our sixty-second girl only arrived two days ago, she is rather interesting, a bonny girl of fifteen, who, as there was no girls' school here a few years ago, went to a neighboring town some twenty miles away, and entered a Government school there. Now she has just finished the lower primary course there, which is all the length that school takes pupils, and hearing we had a higher primary department here, she has returned to her home in this city, and has enrolled in our school. This same young lady rather amused us all the first day she came, when she produced her calling card, on which was printed, "Graduated from the Lower Primary Government School in Sihwa city!" However, she seems keen to learn, and we welcome a girl like that who is prepared to overcome difficulties in order to get education. She has bound feet (as, alas! the majority of the girls up in this district still have), but informed me yesterday that she was "having other shoes and stockings made as quickly as possible, as bound feet were so inconvenient, and one couldn't possibly drill with them." Rather a hopeful pupil, isn't she?

Our kindergarten department has made splendid progress under my fellow-worker, Miss Schorsch. A good many of the pupils here are considerably above kindergarten age, but not having been at school before they have to start at the beginning. Some prove quick pupils, and after a month or two at school are able to go up into the first class. I think there is something heroic, as well as pathetic, about girls of fourteen and fifteen beginning school for the first time and being willing to enter a class with little girls of seven and eight. Two swings and a see-saw give the "kinders" very happy times at recess (see illustration); their merry voices can be heard throughout the whole compound.

The senior girls are working hard, five of them hope to pass the higher grade leaving certificate examinations in June. After that, I expect they will leave us—some of them, at any rate. One girl returns to her own city, twenty miles from here, probably to be married before long; another returns to her city, ninety to a hundred miles away, where I believe she is going to take charge of the lower primary girls' mission school there. Nothing is

decided about the other three yet; all would like to continue their studies, but only one of them has parents with means to let her do so. I very much hope the way will open up for the other two to have some training. One gives promise of being a good kindergarten teacher, and the other a lower primary teacher, and we badly need both here.

A "red-letter" day was Sunday, April 9th, the



SOME KINDERGARTEN PUPILS AT RECESS, CHOWKIAKOW, HONAN  
Photograph by Miss A. Sharp

closing day of the church spring conference, to which some hundreds of men and women came. A rough, red stone baptistery stands out in the open; a large, but quiet and reverent crowd of Chinese women around, with the schoolgirls in front, the Chinese pastor, Dr. Ho, standing at the side of the baptistery. The door of a room is opened and, one after another, fourteen women come forward and confess their faith in Jesus Christ by baptism. Of this number, one is Miss Hwa, one of our teachers in the girls' school, and seven are senior schoolgirls. Very earnest they look in their white clothes as one by one they make this public confession of discipleship to Christ. This step had not been taken hurriedly, nor had any personal influence been brought to bear on the girls. It was by their own desire and choice.

Earlier in the morning, as they had met together for prayer, one heard them singing, "Oh, Jesus, I have promised to serve Thee to the end," and one thought then, and still thinks, surely here is the answer to the question, "What will save China?"—the dedication of the youth of China to Christ for service.

OH if you will be each one of you, every man, woman and child, wholly at the Lord's disposal, as were the tools in the carpenter's shop at Nazareth, He will take you and He will use you.

—Rev. D. M. Stearns



## Evangelistic Meetings in a Girls' School

By Miss ELLEN J. PETERSON, Principal of the  
Union High School, Hangchow, Kiangsu

MISS MARGARET KING of Yangchow came to our school this month and held evangelistic meetings. She began her work with us Tuesday, April 11th, and continued through Friday, April 14th. God greatly blessed her work here.

A great many of the Christian girls were helped, quarrels were made up, and we had the joy of seeing thirty-seven girls, one woman teacher, and one woman servant make the decision for Christ. The teacher and one girl were received into the church the Sunday following. About twenty girls were examined for church membership but were not thought to be quite ready yet. Please keep on praying for these new Christians. Many of them are very young, and most of them come from non-Christian homes. Some of them will be sorely tempted by their own families to forsake the Faith.

Pray that they may be steadfast and grow in the Christian life. Pray for us who are teachers that we may be given divine guidance to help them wherever they need our help. Also pray for some of the older girls who are resisting the work of the Holy Spirit and are unwilling to give themselves to Christ. Some of them are very unhappy. They do need Christ so much! We want to see them get the real joy of serving Him. They could be a power in the school if they would but surrender their lives to Jesus Christ.

## Seed Time and Harvest

By Rev. ROBERT W. PORTEOUS, Yüanchow, Kiangsi

WITH the kind permission of Dr. F. A. Keller, Superintendent of the Bible Institute of Los Angeles China Department, Biola bands continue to work in our district. We thank God for these twenty-six keen soul-winners who are doing splendid work for the Kingdom of God, having carried the glorious Gospel message into no less than 100,000 homes. Reckoning up their semi-monthly reports sent to the superintendent, I find that they have left no fewer than 525,000 Scripture portions, books, tracts, etc., in the various homes visited; upwards of 9,000 Bibles and New Testaments have been given to those who have manifested an interest in the Gospel message and some 9,000 posters with large Gospel texts have been posted up in prominent places throughout the district.

God has wonderfully blessed the seed sown by these Biola bands, as a direct result of which we have added ten new centres, where weekly services are held. Some three or four hundred inquirers have been enrolled and up to the present we have received into church fellowship over a hundred brought to Christ by the Biola bands. Our local bands working along similar lines have been also faithfully scattering the good seed. Over 100,000 Scripture portions, tracts, etc., have been indiscriminately scattered over the different sections worked by them. As a result, we have five new places of worship where regular weekly services

are being held, over a hundred inquirers enrolled, and fifty received into church fellowship.

From among the two million souls who people the walled cities, market towns and villages of this prefecture, 207 more were gathered out during 1921. At our annual men's conference February 15th-20th, we had the joy of gathering this year's (1922) early harvest, another 76 bringing the total increase up to 285 since January 1st, 1921.

Think of these farmers, teachers, tailors, weavers, merchants, shoemakers, chemists, scholars, potters, barbers, masons, dyers, confectioners, sawyers, clerks, umbrella-makers, carpenters, sign-makers, laborers, shopkeepers, paper-makers, printers, policemen, soldiers, stationers, blacksmiths, army captains, housewives, grandfathers, grandmothers, young men and maidens, lads and girls, all cleansed in the precious blood and rejoicing in the blessed hope of the glory of God.

Our church register has now arisen to 976, just 24 short of the thousand. Will you all pray for us that we may soon have that, and the second thousand ought not to be so far off if we ask God to make "Andrews" of the first thousand. Thirteen new places of worship have been opened during the past year and three chapels have been built by the local Christians at a cost of about 1,600,000 cash—equal to \$900.00 (Mex.) approximately, and there still remains about \$200.00 to be wiped off.

The rents, lights and upkeep of the central and thirty branch churches is provided without exception by the local Christians themselves. They have also taken up the full support of the first two workers of the local missionary society.

The contributions for the past year, including the central and branch churches, totalled the record sum of \$1,259.75.

## In the Hair Net Factories of Chefoo

By Miss ALICE HUNT, Chefoo

A GOOD deal of work is being done these days at the factories. The missionaries in Chefoo realize that this is a day of opportunity, and if these 10,000 women and girls who are working in the factories are to be reached, it must be by visiting the factories and speaking to them there. Many of the managers are willing for different ones to go and speak to their employees. One or two have even given permission for the women to stop work for a meeting, but that is the exception. As a rule one speaks to them while they are working, or in the dinner hour.

Two Chinese women are being employed to give all their time to this work. They visit several factories a day; others also are helping. Please pray for much blessing on these women and girls.

I was very interested lately to learn more about these hair nets. A great deal of the hair used comes from the interior of Europe as well as the interior of China. The hair is shipped to the United States for proper curing and dyeing, and then exported again to China, Chefoo being the centre for the hair net manufacture. The nets are largely made in the villages, then brought in to the factories where they are inspected, and carefully gone over



to see where there are any weak or broken places. The nets are then shipped to different lands so by the time they reach the buyer they have traveled one and a half times round the world.

In 1914 Chefoo exported from three thousand to five thousand gross of hair nets in the entire year. Last year four American firms operating in Chefoo exported over \$7,000,000 worth. It is estimated that this year (1922) over two million gross of nets will be exported.

## The "Sixth of the Sixth" at Purple City

By Mr. ROBERT GILLIES, Kiangchow, Shansi

SUEN-PIN, was one of the great heroes of the Lih kuoh (the Warring States, B.C.). Mounted on his swift ox he led the Shansi warriors against the fierce hordes of Honan. After the brilliant military successes of Suen and his swift-footed charger, the Shansi cow became the patient cloven-hoofed domestic creature which we know to-day.

On one occasion, so the legend runs, in a sanguinary encounter with forces from Chengchow, Honan, our hero had his leg terribly mutilated. Bone and sinews were alike so badly pulverized that recovery seemed hopeless. Nothing daunted, Suen procured leather thongs with which he replaced the damaged parts of his leg and after a convalescence of due course was able to resume his military leadership, wearing wonderful leather top-boots of his own invention. He thus anticipated "Wellington boots" by two millenniums or more, and hence it is not surprising that a few centuries later the Chinese shoemakers fixed upon this Chinese "Saint Crispin" as their guild hero, subsequently deifying him as their tutelary idol.

After a time, however, cloth shoes became the common footwear of the Chinese and the shoemakers relinquished their deity to the tanners and kindred trades. Thus it comes to pass that Kiangchow, being a great mart for hides, has long exalted the Leather God to a very high position, and what Diana was to ancient Ephesus, Suen-pin is to modern Kiangchow.

The sixth day of the sixth moon is the festival dedicated to his honor. On that date, as on no other, the city goes on fête. The early hours of the day are spent at work, as it is the busiest time in the tanneries and the buyers for the big foreign firms at the coast, as well as the native dealers, are already arriving. The weather is fiercely hot and usually a sultry drizzle moistens the air, attracting flies and mosquitoes. But everybody *must* be on the streets, must eat to repletion, must dress in their best, carry a fan, eat melon and drink tea at every opportunity, get a look at the parade of stilt-walkers in burlesque costumes on the street, view the theatricals near the Leather God's temple, if possible squeeze into that little temple itself to offer some incense and see that the famous cow is still standing by its warrior master. Other shrines are always open but this stuffy little temple is rigidly closed save on highdays and festivals, and the committee which control its affairs deals with huge sums of money, as every one of the many guilds of



PREACHING UNDER A TENT AT A FAIR  
Photograph by Mr. A. Jennings

dealers or artisans who handles leather in any form, contributes to its upkeep.

Till long after midnight the city is crowded on "Six Six Day." Pale boys who work in garrets or cellars, gaunt men who at other times are immersed in slimy brine in the tan pits, jostle in the crowd with coast port buyers, scholars, mechanics, piecers, seamstresses and salesmen, while tanners, curriers, combers, washers and what-not meet with an air of *bonhomie* unknown at other times.

Is this giddy assembly a place for Gospel preaching? Certainly a more unpromising field could hardly be imagined. To the preacher the physical exertion is of the most strenuous type. There is noise, heat, smell, excitement, lack of very suitable places in the temples or on the crowded streets, and the (at times) prevalent rowdy element in the throng ready for rough horseplay. Notwithstanding all these drawbacks, the Chinese Christians look upon this specially trying day as a chance of coming, however slightly, into touch with hundreds of our neighbors who at other times are seldom out of doors and hence unreachable.

Only exceptional preachers command even attention on this day and none can hold an audience for many minutes. Hence this is specially a tract distributing fair and who can tell where a little messenger may be carried when handed to a passer-by with a pleasant word and a breathed prayer!

Truly this is a casting of bread upon the waters, but we doubt not that we shall yet meet *someone* who will recall getting a tract in the crowd—a bow drawn at a venture finding its home goal.

I MET an old lady of over seventy, so devout an idolater that her kneeling mat was worn threadbare. She listened while I tried to set the Way of Life before her. It went to my heart to hear her say, "I cannot kneel so long in prayer now as I used to do, and my heart is not yet cleansed." There are some 130,000 people in Longnan, and only 120 Christians, most of whom are men, so there is a big work waiting to be done amongst the women and children. Please pray for them and for us in our work for them.—MISS MARY BAXTER, Sinfeng, Ki.



## Fruit and Loot

By Mr. H. S. FERGUSON, Chengyangkwan, Anhwei

THERE are now (April, 1922) only about two months until wheat harvest and we rejoice in the flight of time as every day brings God's relief nearer.

There was an unusual amount of snow last winter and after the snow there was a great deal of rain so that we feared spring floods. But there has been very little rain since March 6th, and the Hwai River which was full and threatening is now down to spring normal again. The prospects for wheat are good but the spring has so far been backward.

Relief work has been much hindered in unaccountable ways. One thing is that as the Civil Governor is the head of the central committee, his political opponents are doing all they can to discredit him and are hindering the relief work to that end. The good people in the home lands are taking very little stock in the famine, being pre-occupied with Russia, so we depend upon the remains of last year's Customs surtaxes. These ought to be considerable; but weeks have been lost because the money has not been forthcoming.

China generally is in a rather unsettled condition. I was awakened the night of February 9th by the sound of a spattering rifle fire. Some of the local soldiery, who had not been paid for a long time, were looting in the city. The rifle fire was meant to overawe the people. As no resistance was offered there was but little execution. They shot a petty officer of their own who refused to join with them and tried to dissuade them. They also shot and killed one citizen and wounded his wife. They got away with about \$20,000. No one was punished for this.

Two weeks ago a similar looting was averted by the citizens putting together \$2,000 and giving it to the soldiers. That will not last them long, and already the business men of the city are in dread of another outbreak.

The military governors during a few years time of office, become multi-millionaires from the taxes of the people, and their officers and relatives become wealthy, while the soldiers, left unpaid, prey upon the people.

A large proportion of the officers, high and low, are opium smokers, which is enough to account for their carelessness of the interests of the people, for the opium smoker is careless about anything and everything. China's enemies are truly those of her own household, though not in the Scripture sense. She needs to be saved from herself.

## Anti-Christian Agitation

By Mr. CHARLES BEST, Lai'an, Anhwei

JUST now there is a very anti-Christian movement being fostered by the students of the Government schools which is assuming a nation-wide influence. They seem to have chosen the time for beginning operations to coincide with the holding of the World's Student Conference which took place in Peking this spring.

Anti-Christian declarations from Government schools and other organizations have been published widely in the vernacular press. Here are a few quotations from various papers:

"Christian missionaries in China are the spies of western capitalists and their converts the hirelings of aggressors."

"Religion hinders the progress of mankind and arrests the spread of civilization."

"We know that the human race is evolutionary, but Christianity teaches that it is stationary. We know that man is an intelligent being, but Christianity teaches him to obey the priest. It teaches the laborer to obey his employer and the wife to obey her husband. We know that life is interesting because of its continual struggles, but Christianity teaches men to resign themselves to fate. In short, the Christian religion impedes our progress, stupifies our intelligence, fetters our nature, disgraces our personality, pollutes our brains and suppresses our conscience.

"Pity to the blind fools! Are not all the members of the Y.M.C.A. and students of missionary schools slaves of the Church? Who can hear this except the weak-minded?"

"Originally there was no religion in China. But since the introduction of Christianity the face of the once glorious Chung Hwa (Middle Kingdom) has suddenly changed. Churches, prayers, tea-parties, English classes, charities,

democratic education—are not all these things that lead us astray?"

"If we continue to be passive and let the missionaries do as they please, is there anything in the world that we cannot bear?"

For the last few years we have enjoyed wonderful opportunities of preaching the Gospel to all classes and it is not to be wondered at that Satan should try to counteract what has been done. We, however, are not at all alarmed. Persecution has always brought blessing to the Church.

## A Women's Hospital Flying the Red Cross Flag

By Dr. JESSIE McDONALD, Kaifeng, Honan

THE first realization of any seriousness was when Mrs. Chao, the Governor's wife, came and asked if she might leave a few boxes with us as she was going away for a few days. She did not seem to know when or where she was going but was greatly excited. Several ladies appeared while she was here, all trying to get some news out of her.

The city is full of soldiers but everything is orderly. Ten soldiers stand at our front gate to guard us—not that we need it or want it! The strange thing is that all the older missionaries are away at Shanghai at the Conference and cannot get back, so there are only our hospital people and Mr. Kirkpatrick, who is doing famine work.

Many soldiers came here to be treated but we refused as all circumstances seemed to forbid, but this morning when a severely wounded officer in great pain came to us and refused to leave, we felt we must do our bit, so, although it was Sunday, the empty women's hospital was cleaned, instruments made ready, the bullet removed from the lung and he was put to bed.

Two days have now passed and here we are with a Red Cross flag flying.

Five more days have passed and much has happened. It appears that General Feng is now Governor of Honan and our old friend Chao and his family have escaped. We were asked to take one hundred men. What could we do with so many?

On Wednesday night they began to pour in. Forty-five arrived in about half-an-hour. Imagine the bustle. They came in beds, stretchers, barrows and on foot. Each got a registration ticket and then we divided them and assigned them to beds, for which work our dear girl nurses were responsible.

Several of our old students came to help, but Dr. Walker and I were the only doctors and I saw the men as if they were women. There was nothing else to do. There was no time for operations at first. We got them classified, dressed and put to bed, then operated till late in the night, removing bullets, setting fractures, etc., and we have been at it ever since. They streamed in till we had nearly two hundred. The chapel floor was crowded.

Now we are left with about one hundred and eight on hand, all more or less serious cases. Several have died and more are dying—awful conditions, as you may imagine. Some of the faces haunt one. Their only hope is in us.

There is so little time to tell them of Him in whom to trust! But as I write, the Gospel service is going on and they are singing: "I certainly believe, I truly believe that Christ Jesus has died for me."

One fine-looking officer, shot through the abdomen, was carried in dying.

"If there is anything you can do, you will do it, won't you? If you can operate, you will do it? I have not pulse, have I?"

But there was nothing to do, and yet every time one went near there was the pleading look. Some were so polite—most were, in fact. You should have seen the look of amazement when they, these roughest of soldiers, were led to where our girl nurses were undertaking the dressing of wounds! They looked as though they were in a dream. How they obeyed! How their manner changed! There has been nothing vulgar about them.

When the looting began (between the departure of General Chao and the coming of General Feng) many of our patients' friends disappeared and came back with their loot—bags of flour, etc. Most of the bedding and much of the clothing our patients have, has been stolen.

This is May 17th. The work continues, operations every day, but all have been well sorted out.

How we do praise God for your help by payer!



## The Famine in Hunan

By Rev. H. BECKER, Yüanchow, Hunan

THE famine has been going from bad to worse. The whole district has been investigated by our Christians and we now have 500,000 famine sufferers. Not half of these have received help, and those who have have only had one month's relief. Tens of thousands have died already of starvation, typhus and cholera. The death roll will soon be 100,000. Thirty to sixty are dying daily in this city and in the country places it is still worse. The dead are lying in the streets and on the corners. I have seen whole families lying dead in one place on the highway. Last week I saw evidences of cannibalism.

We are caring for 230 children and have sent fifty children to an orphanage in Peking. Thousands of children are begging everywhere in the streets and country. They daily come to us for help but we can support no more. Infants and small children are being put at our gate every day. The worst is still to come, during the summer months.

I am sure that the situation is worse here than it was in the north last year as it is hard to get relief grain to these places and this district is so far away that some do not care much about the famine here.

We hardly dare to go on the street as the people run after us and beg. A great many people are not able to till their fields as they have no cows with which to plow and no seeds to sow. The outlook for the next harvest is very bad.

By Miss C. GRACE VANBUREN (Christian and Missionary Alliance), Changteh, Hunan

Famine conditions grow worse and worse. Thousands and thousands are dying in Yüanchow alone. In that city there is only one Mission, the China Inland, represented by Mr. H. Becker.

We have no famine in our immediate vicinity but many of the refugees flock here. Our hearts are heavy at the sights we see on the streets in the stricken districts. A few days ago Mrs. Minter brought in a little boy—just a tiny thing of four or five years. She found him lying on the street with his rice bowl, chop-sticks and a few cash in his little hands. His little emaciated frame was partly covered with old rags. When asked where his people were he answered, "I have no mother or father." That was about all he seemed to know. After bathing him, we gave him food, but he was too far gone to eat. He was sent to the hospital but died in a day or so. He is only one of a countless number of refugees here.

Cholera, typhus and famine fever are taking off many daily. Our friend, Mr. Becker, is just over cholera. Our Father graciously spared his life and we are so thankful in this hour of need.

## Interest in the Mission in Buffalo, N.Y.

SO CORDIAL was the invitation from Buffalo friends who made possible the conference of 1921, that the China Inland Mission arranged for another four-day series of meetings this June, from the 4th to the 7th.

The Buffalo City Mission which, the year before, gave the conference the use of its auditorium (then, the old Asbury Methodist Church), this time opened to the China Inland Mission the quarters it was occupying in the Calvary Presbyterian Church on lower Delaware Avenue. Mr. E. C. Clark, Superintendent of the City Mission, acted as chairman at many of the meetings.

As speakers, Rev. and Mrs. Francis Dickie, Mrs. William Taylor, Mr. F. H. Rhodes and Mr. F. F. Helmer had come over from the Toronto centre Saturday afternoon, and Rev. F. A. Steven who had been directing meetings at Grand Rapids and Port Huron, Michigan, arrived Saturday night. On Sunday, by the arrangement of local friends, the missionary party had no less than sixteen speaking engagements. Sunday afternoon brought from 280 to 300 to the opening conference meeting. There were possibly larger numbers in the evening but the following week day meetings were not so large.

One of the most interesting features of the conference occurred on Tuesday evening when Miss M. J. Quadlander, the Mission's faithful Prayer Circle leader in Buffalo, told of the way in which she came to have interest in the China Inland Mission through hearing Mr. Hudson Taylor in 1888, and how her Bible class had been blessed through their supporting workers on the field. The monthly prayer meeting on behalf of China which she began in 1889 has continued practi-

cally without interruption to the present.

At the conference's final gathering, Rev. F. A. Steven held an interesting "inquiry meeting," at which he invited questions on China and the China Inland Mission. This departure brought many responses from the audience, such as, "What is the relation of the China Inland Mission to other Missions?" "How many medical missionaries are there in China?" etc., which led to the exposition of many points in regard to the work in China.

Beside the addresses on missions, particular station work, the Moslems, schools, etc., messages in song had their part. Mr. Ralph Stewart, a fellow-worker of Mr. Clark's in the City Mission, sang at several of the sessions and led in the hymns with rare tact and acceptance.

The piano accompaniments, so ably supplied by several young ladies, was augmented at some meetings by violins played by two ladies of Miss Quadlander's Bible class, while a young Christian girl who gave one or more solos fulfilled her desire to bring a "message of cheer and comfort." A duet by Mr. Clark and Miss Knell was given on the closing evening.

On Sunday evening Mr. Clark, who was presiding at the opening of the service, called a little girl of four to the platform who, without timidity, let herself be placed by him on the pulpit desk and sang from there a stanza each of "Jesus loves me" and "You in your small corner and I in mine."

Between services on each of the week days a dinner was arranged at a place convenient to the church, and on each occasion a score or more sat down together, including all the missionaries and speakers. This plan enabled friends more easily to attend both afternoon and evening sessions, and the fellowship at table and the time of prayer together afterward knit friendships more closely and brought a sense of God's presence and blessing. It was at the last gathering of this sort that the proposal came from the Buffalo friends that the China Inland Mission should hold a one-day conference in that city every three months, September 17th being appointed, D.V., as the first of these.

## A Conference at Niagara Falls, Ont.

Following the one at Buffalo, another four-day conference was held at Niagara Falls, Ont., with practically the same missionary speakers but adding Rev. W. J. Hanna of Tali, Yunnan. These meetings were planned with the earnest co-operation of Rev. J. N. Millar of Niagara Falls and were held in his church or "tabernacle" building. While the attendance was not large, the interest of those who gathered was keen and their fellowship most hearty.

## Here and There

At Atlantic City a China Inland Mission conference is planned to be held from August 2nd through August 4th. As noted in our July number, it is expected that our Home Director, Dr. Frost, Principal McNicol of the Toronto Bible College and Rev. T. Roland Philips of Baltimore, will be speakers with Rev. R. B. Whittlesey from Philadelphia and other missionaries. The plans for this conference are in the hands of Mr. F. H. Neale, the Mission's representative in Ventnor, N.J.

Miss Jessie C. Jack, designated to Yungchang, Yunnan, where Miss Kratzer is working, has been waiting at Shanghai for an escort on the journey west. None may be available till autumn.

In response to an urgent appeal, Miss M. Roberts went to Kaifeng to help our hospital staff in caring for soldiers wounded in the recent fighting in Honan. She was therefore not able to go at once to her appointed station, Pingyang, Shansi.

General Feng is providing our hospital at Kaifeng with an X-ray machine at the cost of \$7,000 (Mexican). Dr. Jessie McDonald has been given a fellowship at the Peking Medical College which covers a six week's summer course in Roentgenology to qualify her for the entire administration of an X-ray plant, such as can be purchased with the money promised.

A friend of the Mission, having observed that societies in connection with the churches were sending boxes of bandages and other supplies to various of their hospitals, writes as follows: "I thought how fine it would be if some of the people interested in the China Inland Mission might undertake a similar ministry for some of the China Inland Mission hospitals. I am sure that if the superintendents would make out a list of articles, together with directions as to shipment, many would be glad to assist." In connection with this, we may say that such lists are already in the hands of our secretaries at our General Centres and may be had by anyone who desires them.



## Editorial Notes

MR. G. W. GIBB, whose name appears in our list of arrivals from China, reaching Vancouver June 24th, purposes to remain in North America for some months, his wife and his three daughters being with him. At the time of our Mission's Conference in Shanghai, held late in April of this year, it was announced that Mr. Gibb had been appointed by the General Director of the Mission, with the hearty concurrence of fellow officers and general approval of our missionaries, Deputy Director of the China Inland Mission, a position which owing to its importance had been vacant for a number of years, pending the Lord's bringing to view the right man for its responsibilities. Since the death of the previous Deputy Director, Rev. J. W. Stevenson, Mr. Gibb has had a large share of the burdens centering upon the Shanghai office, especially during the absences of Mr. Hoste. Now taking a much needed furlough, Mr. Gibb is paying this continent the compliment of spending a considerable part of his time in Canada and the United States, before going on to his home in Scotland.

Still the dread condition of famine clings to China. It is the province of Hunan from which we yet hear the pitiful calls of the starving. Our friends of the Liebenzell (Associate) Mission at Yüanchow, Hunan, are in the midst of the awful distress. We thank God that reports from the province of Anhwei indicate that signs of harvest have brought hope to that region. What the Christian people have been suffering is reflected in one of the articles of this issue together with testimony of their unshaken faith and patient endurance.

The men's hospital at Kaifeng being closed for lack of a surgeon, Dr. Jessie McDonald and Miss Soltau have had the extraordinary experience of having to open the women's hospital to wounded soldiers during the recent fighting about the capital of Honan. The article on page 125 shows what heavy responsibility fell upon these ladies until Dr. F. H. Judd of our Mission joined them with Miss Roberts, a nurse, and further help came from the outside at the call of the Red Cross. The occasion shows how our Mission is extremely in need of men for its medical work.

Kaifeng is not the only hospital undermanned. The one at Pingyangfu, Shansi, regarding which Dr. Hoyte (now on furlough in England) writes in this number, is now without any foreign doctor at all owing to the death of Dr. John C. Carr, the senior worker at this station, who was suddenly stricken down while at the recent Conference in Shanghai and passed away within a few days. We appeal to friends to sustain the medical work of the China Inland Mission by intercession. Please pray earnestly that if it is God's will we may have many men soon for the places waiting for them. The articles in this number attest that medical work has great possibilities in bringing the Gospel to those who otherwise would not hear it.

The anti-Christian movement which broke out in an openly hostile way this spring at Peking while the World Student Christian Conference was being held in that city, has shown itself in other quarters, but apparently with lessened rather than increased strength. Declarations similar to those quoted by Mr. Best seem to have been put forth by the Non-Christian Student Federation of Peking National University, the Non-Christian Student Federation of the Peking Teachers' College for Women and an organization which styles itself the Young China Society. In this again we see that education does not of itself lead men and women to be "seekers after God." Education is in reality a dangerous acquisition unless accompanied by a real understanding of the Truth as set forth in the Word of God. How necessary, then, that our Mission schools should bring the message of salvation by a new birth by faith in Christ to the young people under their care! And how grateful we are for the testimony of the many who have confessed Christ and shown evidences of their faith in Him before leaving our Mission schools.

In "Evolution at the Bar," a compact little book of eighty pages (published by Hamilton Bros., 120 Tremont Street, Boston 9), Mr. Philip Mauro hales the much vaunted doctrine of Evolution into court and puts it upon the witness stand. He was, according to his own statement "for upwards of twenty years a believer in and student of the philosophy of materialism; but after his conversion and faith in Jesus Christ, rejected it . . . because it was found to be contrary to the Scriptures and . . . opposed to every pertinent fact of history and natural science." For over thirty years a practising lawyer, he is well qualified to conduct the cross-examination. In the foreword of his book he fully concedes to experts, "their special competence in investigating, clarifying, and setting forth the facts; but," he adds, "in the all important matter of *drawing conclusions from those facts*, the expert has no greater ability than the ordinary person, of whom juries—which in common-law cases are the *sole judges of the facts*—are composed." His assertion is that "as regards 'evidence' in support of the theory there is none that would be admitted in any court of law," going even further to say "it rests wholly upon unprovable assumptions, and upon highly speculative and far-fetched inferences." An interesting observation is made in the closing pages, namely that there is "a field where Evolution *does* operate—that is, in the realm of human enterprises, from which Spencer and others draw *all their illustrations*." Most of us will grant that "man in all his operations and in every department of his diversified activities is progressive," and that "other living creatures are absolutely unprogressive." A very suggestive conclusion is reached that, "Man, having discovered that Evolution is the rule of procedure in the realm of his own doings, has imputed the same law to his Maker, thus fulfilling the Scripture, 'Thou thoughtest that I was altogether such an one as thyself'."



## "He Marveled"

By the Director of the "Great Commission Prayer League."

**YES**, we're praying for a revival, but we don't expect it," said a godly woman recently to a companion in a small town. "And others are praying for it, but I don't know of anyone that expects it."

Do you expect it? Ah, perchance that explains it—the church's unbelief?

How far does a "godly" man's prayer, or any prayer, of unbelief get with God? Is not an unbelieving prayer a mockery to Him? Does it not make Him a liar?

"And He could do there no mighty work" (although He was as ready there as elsewhere). "And He marveled because of their unbelief" (Mark 6:5,6).

The healing of the souls of men is a mightier work than the healing of their bodies. And millions of souls are waiting today for His healing touch.

When will it be given?

When the church—when you and I (Matthew 18:19)—pray in agreeing, God-given faith, and continue thus until the answer comes, pleading before the Father the sacrifice of Calvary. "The power of the Cross is alone irresistible."

Will you not spread this appeal before God? It may be His command to you to pray for revival in the church.

## Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Let us pray that all Christians may be drawn together through their expectation of our Lord's return (page 117).

Give thanks for definite spiritual results from hospital work (p. 118) and pray for the medical work in Pingyangfu and all other C.I.M. hospitals, asking the Lord to send more medical missionaries to the field (pp. 119, 125, 127).

Ask the Lord that there may be more inquirers and believers like Mr. Sie (p. 120).

Give thanks that the grace of Christ is sufficient for Christians even in times of famine, and pray that out of all this suffering and sorrow fruit may be gathered to life eternal (pp. 121, 126, 127).

Pray especially for the famine stricken district of Hunan (p. 126).

Give thanks for pupils of Mission schools brought to the Lord, and pray for these new Christians. Many of them will be sorely tempted in their own homes (pp. 122, 123).

Thank God for the work of the Biola bands and similar evangelistic groups (p. 123).

Please pray for women and girls who are spoken to in the factories of Chefoo (p. 123).

Pray God to bless the distribution of the printed Word which is often like the casting of bread upon the waters (p. 124).

Thank God that some famine stricken regions are finding relief (pp. 121, 125).

Pray God to over-rule the persecution arising in the form of anti-Christian agitation (p. 125).

Give thanks for conferences held and remember in prayer conferences yet to be held (p. 126).

## ARRIVALS

June 24th, 1922, at Vancouver, Mr. G. W. Gibb and two daughters, Mr. and Mrs. A. Hammond and son, Mr. Marshall Broomhall, Mr. E. R. Baker and Miss L. E. Berthold, from China.

## BIRTH

March 27th, 1922, at Yunnanfu, Yunnan, to Mr. and Mrs. H. Parker, a son, Herbert Allen.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, JUNE, 1922

PHILADELPHIA				TORONTO				SPECIAL PURPOSES				TORONTO FAMINE PURPOSES			
No.	1st.	Amt.	No.	No.	1st.	Amt.	No.	No.	1st.	Amt.	No.	No.	1st.	Amt.	No.
799	20 00	862	10 00	28th	5000 00	876	15th	6 00	907	5 00	745	24th	2 00	786	20 00
				30th	5 00	877	21 25					26th	25 00	787	25 00
800	25 00	869	100 00	1st	20 00	879	16th	50 00	912	180 00	736	12th	2 00	788	23rd
801	20 00	865	100 00	2nd	5 00	880	17th	5 00	913	100 00	738		5 53	692	687
802	14 00	866	100 00	3rd	9,118.36	881	18th	5 00	918	304 50	740		2 05	703	5 00
803	25 00	869	100 00	4th	882	882	19th	52 00	919	50 00	741		5 00	792	50 00
804	15 00	871	100 00	5th	883	883	20th	5 00	921	5 00	742		10 00	705	24th
805	15 00	872	100 00	6th	885	885	21st	50 00	922	5 00	743		15 00	706	25 15
806	15 00	873	100 00	7th	889	889	22nd	2 00	923	12 50	748		3 00	707	4 10
807	15 00	874	100 00	8th	891	891	23rd	1 50	924	294 00	858		10 00	708	1 00
808	15 00	875	100 00	9th	892	892	24th	1 00	925	749	751		2 16	709	1 00
809	15 00	876	100 00	10th	893	893	25th	25 00	926	\$2,637.97	752		5 00	799	67 50
810	15 00	877	100 00	11th	894	894	26th	10 00	927	753	754		2 00	800	747
811	15 00	878	100 00	12th	895	895	27th	10 00	928	754	754		1 00	801	3 00
812	15 00	879	100 00	13th	896	896	28th	10 00	929	755	755		5 00	801	26 70
813	15 00	880	100 00	14th	897	897	29th	10 00	930	756	756		5 00	802	750
814	15 00	881	100 00	15th	898	898	30th	10 00	931	757	757		5 00	803	14th
815	15 00	882	100 00	16th	899	899	1st	10 00	932	758	758		5 00	804	25 00
816	15 00	883	100 00	17th	900	900	2nd	10 00	933	759	759		5 00	805	693
817	15 00	884	100 00	18th	901	901	3rd	10 00	934	760	760		5 00	806	1st
818	15 00	885	100 00	19th	902	902	4th	10 00	935	761	761		5 00	807	19 00
819	15 00	886	100 00	20th	903	903	5th	10 00	936	762	762		5 00	808	6th
820	15 00	887	100 00	21st	904	904	6th	10 00	937	763	763		5 00	809	1 00
821	15 00	888	100 00	22nd	905	905	7th	10 00	938	764	764		5 00	810	10 00
822	15 00	889	100 00	23rd	906	906	8th	10 00	939	765	765		5 00	811	16th
823	15 00	890	100 00	24th	907	907	9th	10 00	940	766	766		5 00	812	5 00
824	15 00	891	100 00	25th	908	908	10th	10 00	941	767	767		5 00	813	\$38 00
825	15 00	892	100 00	26th	909	909	11th	10 00	942	768	768		5 00	814	
826	15 00	893	100 00	27th	910	910	12th	10 00	943	769	769		5 00	815	
827	15 00	894	100 00	28th	911	911	13th	10 00	944	770	770		5 00	816	
828	15 00	895	100 00	29th	912	912	14th	10 00	945	771	771		5 00	817	
829	15 00	896	100 00	30th	913	913	15th	10 00	946	772	772		5 00	818	
830	15 00	897	100 00	1st	914	914	16th	10 00	947	773	773		5 00	819	
831	15 00	898	100 00	2nd	915	915	17th	10 00	948	774	774		5 00	820	
832	15 00	899	100 00	3rd	916	916	18th	10 00	949	775	775		5 00	821	
833	15 00	900	100 00	4th	917	917	19th	10 00	950	776	776		5 00	822	
834	15 00	901	100 00	5th	918	918	20th	10 00	951	777	777		5 00	823	
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836	15 00	903	100 00	7th	920	920	22nd	10 00	953	779	779		5 00	825	
837	15 00	904	100 00	8th	921	921	23rd	10 00	954	780	780		5 00	826	
838	15 00	905	100 00	9th	922	922	24th	10 00	955	781	781		5 00	827	
839	15 00	906	100 00	10th	923	923	25th	10 00	956	782	782		5 00	828	
840	15 00	907	100 00	11th	924	924	26th	10 00	957	783	783		5 00	829	
841	15 00	908	100 00	12th	925	925	27th	10 00	958	784	784		5 00	830	
842	15 00	909	100 00	13th	926	926	28th	10 00	959	785	785		5 00	831	
843	15 00	910	100 00	14th	927	927	29th	10 00	960	786	786		5 00	832	
844	15 00	911	100 00	15th	928	928	30th	10 00	961	787	787		5 00	833	
845	15 00	912	100 00	16th	929	929	1st	10 00	962	788	788		5 00	834	
846	15 00	913	100 00	17th	930	930	2nd	10 00	963	789	789		5 00	835	
847	15 00	914	100 00	18th	931	931	3rd	10 00	964	790	790		5 00	836	
848	15 00	915	100 00	19th	932	932	4th	10 00	965	791	791		5 00	837	
849	15 00	916	100 00	20th	933	933	5th	10 00	966	792	792		5 00	838	
850	15 00	917	100 00	21st	934	934	6th	10 00	967	793	793		5 00	839	
851	15 00	918	100 00	22nd	935	935	7th	10 00	968	794	794		5 00	840	
852	15 00	919	100 00	23rd	936	936	8th	10 00	969	795	795		5 00	841	
				24th	937	937	9th	10 00	970	796	796		5 00	842	
				25th	938	938	10th	10 00	971	797	797		5 00	843	
				26th	939	939	11th	10 00	972	798	798		5 00	844	
				27th	940	940	12th	10 00	973	799	799		5 00	845	
				28th	941	941	13th	10 00	974	800	800		5 00	846	
				29th	942	942	14th	10 00	975	801	801		5 00	847	
				30th	943	943	15th	10 00	976	802	802		5 00	848	
				1st	944	944	16th	10 00	977	803	803		5 00	849	
				2nd	945	945	17th	10 00	978	804	804		5 00	850	
				3rd	946	946	18th	10 00	979	805	805		5 00	851	
				4th	947	947	19th	10 00	980	806	806		5 00	852	
				5th	948	948	20th	10 00	981	807	807		5 00		
				6th	949	949	21st	10 00	982	808	808		5 00		
				7th	950	950	22nd	10 00	983	809	809		5 00		
				8th	951	951	23rd	10 00	984	810	810		5 00		
				9th	952	952	24th	10 00	985	811	811		5 00		
				10th	953	953	25th	10 00	986	812	812		5 00		
				11th	954	954	26th	10 00	987	813	813		5 00		
				12th	955	955	27th	10 00	988	814	814		5 00		
				13th	956	956	28th	10 00	989	815	815		5 00		
				14th	957	957	29th	10 00	990	816	816		5 00		
				15th	958	958	30th	10 00	991	817	817		5 00		
				16th	959	959	1st	10 00	992	818	818		5 00		
				17th	960	960	2nd	10 00	993	819	819		5 00		
				18th	961	961	3rd	10 00	994	820	820		5 00		
				19th	962	962	4th	10 00	995	821	821		5 00		
				20th	963	963	5th	10 00	996	822	822		5 00		
				21st	964	964	6th	10 00	997	823	823		5 00		
				22nd	965	965	7th	10 00	998	824	824		5 00		
				23rd	966	966	8th	10 00	999	825	825		5 00		
				24th	967	967	9th	10 00	1000	826	826		5 00		
				25th	968	968	10th	10 00		827	827		5 00		
				26th	969	969	11th	10 00		828	828		5 00		
				27th	970	970	12th	10 00		829	829		5 00		
				28th	971	971	13th	10 00		830	830		5 00		
				29th	972	972	14th	10 00		831	831		5 00		
				30th	973	973	15th	10 00		832	832		5 00		
				1st	974	974	16th	10 00		833	833		5 00		
				2nd	975	975	17th	10 00		834	834		5 00		
				3rd	976	976	18th	10 00		835	835		5 00		
				4th	977	977	19th	10 00		836	836		5 00		
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				6th	979	979	21st	10 00		838	838		5 00		
				7th	980	980	22nd	10 00		839	839		5 00		
				8th	981	981	23rd	10 00		840	840		5 00		
				9th	982	982	24th	10 00		841	841		5		



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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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SEPTEMBER, 1922

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JEHOVAH JIREH

## CONTENTS

THE TRADITIONAL BELIEF OF THE CHURCH AS REGARDS HOLY SCRIPTURE—By Archdeacon Moule.....	131
THE CHINA INLAND MISSION UNITED CONFERENCE OF CHINESE AND FOREIGN WORKERS—By Mrs. Howard Taylor.....	132
THE NATIONAL CHRISTIAN CONFERENCE OF CHINA—By Prof. C. R. Erdman.....	135
"I BELIEVE IN THE HOLY GHOST." An account of meetings by Miss Gregg—By Miss H. M. Duncan.....	137
TO THE RELIEF OF THE WOUNDED—By Dr. F. H. Judd.....	138
SOME WEE'YS OF WARFARE IN KWEICHOW—By Mr. M. S. Slichter.....	139

IN THE LOOTING OF FUKOW—By Mrs. C. Howard Bird.....	140
THE GOSPEL OF PEACE IN A DAY OF ALARMS—By Miss Mary Baxter.....	141
TWO LADIES IN A SHENSI STATION—By Miss R. V. Thompson.....	141
THE MATERIAL OF WHICH MARTYRS ARE MADE—By Mrs. James Lawson.....	142
THE SAD STORY OF SHU-YING. By Miss M. G. Mower.....	142
A FORMER WORSHIPER OF "MOTHER EARTH"—By Miss E. Newton.....	142
OUR SHANGHAI LETTER—By Mr. J. Stark.....	142
EDITORIAL NOTES—F.F.H.....	143
PRAYER CALLS—PRAISE ECHOES.....	144
ARRIVALS, DEPARTURES, ETC.....	142
DONATIONS.....	144



THE CHINA INLAND MISSION COUNCIL AT SHANGHAI WITH VISITING COUNCIL MEMBERS FROM HOME LANDS AT THE TIME OF THE MISSION'S CONFERENCE OF APRIL 1922. FROM LEFT TO RIGHT, STANDING: MR. MARSHALL BROOMHALL, EDITORIAL SECRETARY, LONDON; REV. W. H. WARREN OF CHEKIANG; DR. F. HOWARD TAYLOR WHO HAD JUST BEEN RELEASED FROM BRIGANDS IN KWEICHOW; REV. JOSHUA VALE, ENGAGED IN TRANSLATION WORK IN SHANGHAI; MR. JAMES STARK, SECRETARY OF THE COUNCIL; REV. A. R. SAUNDERS OF KIANGSU; REV. WILLIAM TAYLOR OF KIANGSI; REV. F. S. JOYCE OF HONAN. SEATED: REV. J. J. COULTHARD, SECRETARY OF SCHOOLS AT CHEFOO; REV. G. W. GIBB, DEPUTY DIRECTOR OF THE MISSION; REV. F. W. BALLER, TRANSLATOR, WRITER AND AUTHORITY ON CHINESE, THEN IN HIS FIFTIETH YEAR ON THE FIELD AND THE ONLY SURVIVING MEMBER OF THE ORIGINAL COUNCIL FORMED IN 1886; MR. D. E. HOSTE, GENERAL DIRECTOR OF THE MISSION; PROF. CHARLES R. ERDMAN OF PRINCETON, N.J.; MR. A. HUDSON BROOMHALL, MISSION TREASURER AT SHANGHAI; DR. H. L. PARRY OF SZECHWAN. THIS GROUP REPRESENTS A UNITED SERVICE OF 492 YEARS IN CHINA



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

## Council for North America

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Roger B. Whittlesey, Secretary-Treasurer

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596 Princess Ave., London, Ont.

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*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

*N.B.—The map on the opposite page is designed to locate roughly the places referred to in this publication. Whenever the name of a place is given in our pages it is usually followed by a second name—that of the province (as Anjen, Kiangsi, or Kaifeng, Honan). By turning back to this map and noting the situation of the province, the general part of China referred to can easily be determined.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (Neither collections nor personal solicitation of money is authorized.)

**Income** (1920: N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, \$107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my execution in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: "having offices at Philadelphia, Pennsylvania." In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

SEPTEMBER, 1922

## The Traditional Belief of the Church as Regards Holy Scripture\*

From a letter by Archdeacon W. S. MOULE, M.A., (Church Missionary Society), Ningpo, Chekiang

THE traditional faith of the church of Christ as regards the Holy Scriptures may be summarized as a belief in their genuineness, trustworthiness, authority and supremacy. By genuineness we mean that they are what they profess to be. By trustworthiness we mean that their statements are worthy of belief. By authority we mean that their words are the words of God and carry divine authority. By supremacy we mean that this authority, being divine, overrides all others.

If the catholic faith be defined as that which is common to the Christian churches in all ages, it may be asserted that this view of Holy Scripture is an article of the catholic faith. Unauthorized additions to this Christian rule of faith have been made from time to time, and still continue to be made by some, but these have never obtained universal recognition. All such additions were finally repudiated at the Reformation, when the original belief of the church in the supreme authority of the Holy Scripture was reasserted in all its simplicity.

Individual exceptions to this universal and constant belief, whether at the time of the Reformation or earlier, do not invalidate the above statement. The Protestant churches, in their confessions of faith, rest their whole position upon the authority of Scripture, and profess that in so doing they follow the primitive and truly catholic belief and practice.

Up to our own times the Protestant churches have been generally true to their confessions, and the missions of these churches in China have presented a united testimony on this article of the faith.

At the present time a heresy has arisen which categorically denies each of the salient points in this article. It denies the genuineness of the writings, it distrusts their statements of fact and history, it will not allow that they are the Word of God, and it repudiates their authority as a final standard of faith and morals.

This heresy has made considerable way within the churches. Its rise and spread has synchronized with that general repudiation of all authority which is so characteristic of our age. Some of the churches, indeed, still include the acceptance of the Scriptures as the ultimate standard of faith and morals as part of their confession of faith and require subscription

to this article from their ministers. But others, again, are unwilling to adopt any confession, or if they have one, do not require its acceptance by their ministers. The tendency is universal in all churches to abandon all doctrinal standards and tests, or at least to ignore any departures from them, the obvious underlying reason being the general spirit of the times and a growing disbelief in the Scriptures as possessing divine authority. Some even think that the heretical opinion is more widely held in the Christian churches to-day than the catholic belief. In any general gathering of Christians it is considered unwise and divisive to make any reference to this article of faith.

It is well to consider what the article is which is thus being gradually but surely transferred from the category of settled truths to that of pious opinions which it is permissible to hold but un-Christian to press. It is scarcely too much to say that on this article of the catholic faith all the doctrines of Christianity, which are not also common to natural religion, will be found to rest. Denial of the authority of the Scriptures has led throughout Christendom to the denial of the fall, of the atonement, of bodily resurrection, of the forgiveness of sins, and of life everlasting. It has resulted in denial of the fact of specific revelation, or of foretelling of the future, and, of course, of all miraculous intervention on the part of God. It has broken down the barriers against immorality and divorce, idolatry and necromancy. It has ended in a denial of the truth of the Holy Trinity, and in the revival of many if not yet quite of all the old heresies respecting the person of the Lord Jesus.

Only those who hold to the *authority of the Scriptures* have protection against these heterodox opinions, whether of faith or morals; those who abandon that authority have as a matter of fact drifted hither and thither into one or another of these denials of the Faith. Some abandon themselves to reason and speculation, some cling pathetically to the hope of a promised inward light. But where the Scriptures are not accepted as authoritative, the witness of the Christian church is potentially, if not yet actually, dissolved.

If we are true to the traditional practice of the Christian church from the time of the apostles onwards, the special heresy of our own day is to be

\*From the "Bulletin of the Bible Union of China," Oct. 1921.



combated. Whenever the church has combated a heresy it has led no doubt to divisions and acute controversy, but ultimately to the gain of the cause of truth, and the purification of the church itself. Where, on the other hand, the church has acquiesced in the presence of heresy in itself, it has led in the end to a decay of faith and morals.

Another feature of our times is the desire for the reunion of Christendom. The movement towards the reunion of churches goes forward very slowly, partly on account of conservative elements, which are still strong, and partly on account of the rapid spread of liberal thought. There is a tendency which grows stronger every year, to ignore all these opposing elements, the orthodoxy and the heresy alike, and to combine without regard to the cardinal doctrines of one catholic faith. If such a combination, professing to be representative of the churches or missions in China, comes into existence, it will by

its magnitude and comprehensiveness dwarf the churches in the eyes of the Chinese Christians. Unless there is some corrective witness, it may, by its very existence, plant deep in their hearts the conviction that the church of Christ has no distinctive, divinely-entrusted message and witness at all, but is simply an association of well-disposed persons who have a reverence for Christ and an enthusiasm for humanity, at liberty all the while to hold all manner of mutually contradictory religious opinions.

Our times seem to call for a strong reassertion at all costs of the fact of an authoritative, divine revelation, and unless it is undertaken I feel that there is a great probability of the modern position as regards the Scriptures being accepted in China as the Christian position. This would be fatal to the influence of the Christian church in the nation, would weaken it spiritually and morally, and would perhaps even destroy its existence.

## The China Inland Mission United Conference of Chinese and Foreign Workers, Held in Shanghai, April 24th to 30th, 1922

By Mrs. F. HOWARD TAYLOR

FROM all parts of the country we have come by land and water—in steamers round the coast, by train across the plains, down mighty rivers, through dangers from rapids and brigands, through famine-stricken and war-devastated regions—journeys of many days and even weeks, to meet in this bewildering city at last, this crowded, cosmopolitan Shanghai. Our own experiences these last three years, visiting distant provinces, had prepared us to enter into the feelings of many of our Chinese delegates who found themselves at the coast for the first time.

It was touching to see some of the little groups arrive, though the atmosphere of love and peace as they entered the China Inland Mission compound must have brought relief from the rush of the busy streets. I was on the balcony of our room as one party came in—a number of pastors and others from the northern province of Shansi. How one's heart went out to them in their travel-stained attire—home-made garments of blue cotton, home-made shoes and hands full of bundles, so different from the smartly-dressed crowds in silk and satin that throng Shanghai! But the display and luxury of life around us seemed tawdry by comparison, as one looked into their happy, earnest faces. And when they all gathered in our Prayer Meeting Hall, forty-two men from ten provinces with a still larger number of missionary delegates, the thought would come to me in those opening meetings of the Roman matron who, when asked to display her jewels, turned to her sons and said, "*These are my treasures.*"

Yes, these are our treasures as a Mission—men who know the saving power of Christ and are willing to spend and be spent in His service. Leaders from lonely stations were there, who have borne the brunt of long-continued persecution. Faithful, quiet men were among them who hold the fort in places where there is little to encourage, teaching the Word and preaching daily in a way that shows how they feed upon it for their inward life. Some, who practice better even than they preach, recalled the love and

esteem of churches in which we had seen them ministering—that little quiet man, Pastor Ho, for example, who has led a whole district to give so generously that he is in request in other places to talk about self-support. A simple farmer, it is wonderful how much he has done through systematic giving, and how he has encouraged even poor people to be rich in this way toward God. The outstation to which he belongs, and which numbers only about seventy Christians, will share with no one the privilege of meeting his financial needs. They support him entirely, thus setting him free to give all his time to pastoral work.

And here are others who maintain themselves while serving the churches in a similar capacity, two as doctors and some through private means. Who would imagine, looking at Pastor Liu from Chaocheng in his simple cotton gown, that he is a well-to-do landowner and the leader of a church with fifteen hundred members? It needed grace and ability of no common order to follow Pastor Hsi in his spiritual work, as well as in the care of the opium refuges, but this man more than anyone else has taken his place, and though far from perfect, has endeared himself to the Christians by his faithful life and invaluable services. Truly we are rich in possessing such fellow-workers, and one of the most encouraging things about the Conference has been the way in which they have come to the front, taking the lead as never before.

It was a sight to see the prayer meeting Hall, beautifully decorated and filled with a larger and more representative China Inland Mission company than has ever been gathered together before. For besides the forty-two Chinese, there were over seventy missionary delegates, from all the fifteen provinces in which we are working, as well as a large attendance of the China Council, all the staff here in Shanghai, and missionaries on their way to and from home. Many were the white heads among us, and Dr. Kao from his far-off station between Mongolia and Tibet was not the only one





AT THE CHINA INLAND MISSION CONFERENCE IN SHANGHAI, APRIL 1922. (LEFT) THE RECEPTION ON THE LAWN OF THE CHINA INLAND MISSION COMPOUND, MR. HOSTE (WEARING A STRAW HAT) IS SEATED AT A TABLE IN THE DISTANCE AT THE LEFT AND REV. WILLIAM TAYLOR STANDS AMIDST THE GROUP IN THE FOREGROUND. (RIGHT) THE TENT ERECTED IN THE COMPOUND IN WHICH THE "FOREIGN" WORKERS MET WHEN THE MISSION HALL WAS GIVEN OVER TO THE CHINESE DELEGATES FOR THEIR SPECIAL DISCUSSIONS

Photographs by Mr. Marshall Broomhall

moved by the thought of all their long years of labor represented.

"They have given their lives for us," he said, "and how much some of them have suffered!"

For dear Mr. Saunders was there—blind as a result of the Boxer troubles—and others who may truly be said to bear in their bodies "the marks of the Lord Jesus." Precious privilege! And precious too the readiness of younger men and women to toil and suffer, that He may "see of the travail of His soul and be satisfied."

Time would fail to tell of the many meetings in which the work entrusted to us was discussed with perfect freedom and in a spirit of prayer. The first two days, the language of the Conference was Chinese and the united gatherings were in the hall. Then a tent was put up on one of the lawns, and the Chinese delegates were left in possession of the hall to frame their definite findings, while the rest of us met under canvas for the English part of the Conference. Sounds of singing, laughter and clapping made us wish, now and again, that we were still with our Chinese friends, but there was much to consider among ourselves in the English meetings, and there too the blessing of the Lord filled our hearts.

Some had almost dreaded coming to the Conference, because the growth of the Mission of later years has brought in many problems, and it was feared that there might be difficulty in adapting our organization to the changed conditions. But were ever fears more happily dissipated? Prayer, much prayer had prepared the way, and the result was joy and praise.

"Thy people shall be willing in the day of Thy power," was one of the keynotes of the Conference, and before the week was over we were realizing in a new way that we are faced to-day in China not only with new conditions, new demands, new possibilities, but above all with a day of God's power—power accompanying the preaching of His Word and the uplifting of Christ and Him crucified. That there are thousands to-day throughout this great land ready to believe and be converted, if only the soul-saving message is brought home to them in power, is beyond question. General Feng's Christian force, the work of Dr. Keller's bands, the large ingatherings among

the tribespeople, the results of personal work in schools and institutions of higher learning, the numbers added to our churches through evangelistic missions, and the outcome of relief work in districts devastated by famine and earthquake, all indicate a moving of the Spirit of God that should quicken while it humbles; for surely prayer for widespread revival *is being answered*, and the burning need is for men and women willing to pay the price of being filled and used to the utmost in this day of His power.

The educational policy of the Mission was fully discussed, and the importance of our schools as an evangelistic agency and for strengthening the life of the church was realized as never before.

Pastor Shao's illuminating talk on the schools at Shekichen (Honan) had shown how heathen homes may be reached and relatives won to Christ by the lives of the children. With a hundred and ninety pupils in the schools, they expected soon to be entirely self-supporting, and the teachers (Chinese) were of one heart in seeking to maintain the highest efficiency as well as spiritual tone. Every evening they met for prayer over the work of the day, and one object kept in view was to train the children to be useful and obedient in their own circles. Not only have many of the boys and girls become Christians, their lives at home are so changed that whole families have been influenced.

"And now," said Mr. Shao with his genial smile, "we find that we must follow up this work. The teachers of the girls' school have decided to go into the homes of the boys and win their mothers, and we of the boys' school are to visit the homes of the girls and win their fathers."

And with such an introduction, they need have no fear as to their welcome.

Miss Cable told of similar results from the well-known school at Hwochow, and Mr. Bunting of South Kiangsi said that all the boys who had graduated from Kanchow were bright Christians and workers. "You get out of a school," he tersely remarked, "just what you put into it," and he advocated five years' experience in city or country evangelism, for a young missionary, before going into school work. As to the trained teachers (foreign) and the funds so much needed, Dr. Keller cheered our



hearts by his conviction that, "if we have a God-given educational policy, and make it known, the qualified workers will be found and all the money will be forthcoming."

Deeply interesting were the deliberations on other important subjects, such as self-support and self-government in the Chinese church, the training of leaders and the occupation of unreached fields. The meetings were rich in suggestiveness, a wealth of knowledge and experience being evidenced both by the addresses given and the discussions that followed. Space forbids dwelling upon these matters, or upon the steps taken to strengthen the organization of the work.

One further impression, however, must be given. It was good to find the heart of the Mission true to its first great aim. No subject evoked deeper sympathy than that of the evangelization of unreached districts—of which, alas, there are still so many! There were leaders amongst us ready to give up spheres endeared to them by long and successful labor, to go out afresh as pioneers in the "regions beyond." The call of unreached millions, perishing in darkness, has lost none of its appeal while such vast districts remain practically without the Gospel. The Lord keep us faithful to our ministry!

One of the questions arising out of the long-continued shortness of funds, which has led to heart-searching before God, was as to whether we ought to refrain from accepting candidates in the home-lands, thus cutting off the reinforcements so urgently needed. Much thought and prayer have been given to the matter, and in answer to a recent circular Mr. Hoste had received two hundred and seventy letters from all parts of the field, giving the view of experienced workers. Ninety-four per cent told of personal needs having all been met during this period of straitness, whether through the channel of the Mission or privately in various ways. A still larger percentage were in favor of continuing to accept really suitable candidates, and the spirit of devotion that breathed through the whole correspondence was such that, while it brought tears to his eyes, Mr. Baller said it made him proud and thankful to belong to the China Inland Mission.

And this leads me to mention an important task that Mr. Baller has been strengthened to accomplish. He has just completed a volume in Chinese of four hundred pages, giving the substance of Mr. Taylor's life—a free translation of "The Growth of a Soul" and "The Growth of a Work of God." The first edition of this book, now in the press, will be sold at only ten cents a copy, and one is being sent as a gift to every Chinese worker in connection with the Mission. Will you join us in prayer that this biography may have a wide circulation, and that it may bring home the message of dear Father's life to very many here in the land he loved?

Too rapidly the days fled and the General Conference (the National Christian Conference of May 2nd to May 11th) drew on. A whole week of our own meetings had knit us closely together, and had awakened feelings of wonder and thankfulness in one particular direction that longed for expression. For, much as Mr. Hoste has always been loved

and esteemed among us, we discovered afresh in the frank discussion of our problems how great is the gift God has given us in such a leader. One cannot write about it, but we all felt that Dr. Judd was doing us a personal service when he tried to express something of what was in all our hearts.

He spoke of the peculiar difficulties attending the position Mr. Hoste is called to fill—not because we are more obstreperous or cantankerous than other people, but because of the very nature of our organization. We have amongst us more nationalities and more denominations, we work in more provinces, carrying on a larger variety of operations than perhaps any other Mission. We represent also a more varied and widely-scattered constituency in the home lands. All this means unusual demands upon a leader who, under God, holds this great work together simply by virtue of his helpfulness to his brethren. Dr. Judd spoke of the prayer life which is the secret of this influence and power. Who of us does not thank God from the bottom of our hearts for this unfailing ministry of intercession? He spoke also of the well-balanced judgment, the wisdom and tact in handling difficult situations, the broad outlook, clear, comprehensive thinking, and humility of spirit.

One touch of nature relieved the situation as Mr. Hoste rose to reply to this unexpected tribute, this spontaneous overflow of love and appreciation, for the previous speaker interposed a moment to say that he had meant to include Mrs. Hoste in his remarks.

"It is perhaps as well, Dr. Judd, that you did not mention Mrs. Hoste in this connection," was the quiet response, "for *she* is beyond all praise!"

No one who heard it will ever forget the way in which he went on to speak—briefly but from a full heart—of what that life meant to him, lived in closest fellowship with his own. The words were too sacred to repeat, but sentence by sentence they revealed not only his own experience but the thankful consciousness of our hearts. For no one can be long in Shanghai without seeing how much Mrs. Hoste means to the whole Mission of strength and spiritual uplift.

One other scene—to close these happy memories of our recent Conference. It was the last evening and the double sitting room of the Mission house, was crowded to its utmost limit, one empty chair being all the more noticeable between the folding doors. Mr. Hoste stood by this empty chair and spoke of one who was to fill it. He took us very frankly into his confidence about the important subject of a Deputy Director in China to follow dear Mr. Stevenson. He told of the exercise of mind, the long prayer and patience, and the steps by which he and the Council had been led to unanimity in the matter of an appointment. He spoke of the blessing of God that has rested upon the temporary arrangement by which three of the brethren in Shanghai have formed a sort of cabinet to share with him the burdens of administration. In this happy, cordial co-operation it had become evident that God had been preparing a man for the larger responsibilities of Deputy Director, a choice none recognized more clearly than the Treasurer and Secretary who with him had formed the triumvirate.



As Mr. Hoste told of these developments, it was wonderful how our hearts seemed fused in one, and the expressions of thankfulness that followed from delegates representing every part of the Mission were spontaneous and overwhelming. It was felt that in Mr. Gibb we had found more than a Deputy Director; we had found, as one well expressed it, "a father and a brother."

"My heart is too full to say much," Mr. Gibb began when in his quiet way he came in and stood beside the empty chair. "It has indeed been a privilege these years to be in the work at this centre, to get into touch with you all, to learn something

of your trials and difficulties and to bring these to the Lord in prayer. I cannot express my feelings with regard to the happy times I have had with my colleagues in Shanghai, but I just wish to say that I have learned to love, appreciate and honor them more than words can tell. You have all been so good to me, far more than I deserved, and I do want to ask for a continuance of your prayers. You shall have my deepest interest in your work and my sympathy and prayers for you at all times—and oh, let us as one man go forward in the service of the Lord, to do greater things for Him in days to come than even in the past."



DELEGATES TO THE CHINA NATIONAL CHRISTIAN CONFERENCE, MAY 1922. FROM LEFT TO RIGHT: PASTOR REN OF HANGCHOW, CHEKIANG; DR. MACKENZIE (AMERICAN BAPTIST F.M.S.) OF KINHWA, CHEKIANG, IN CONVERSATION WITH MR. GIBB, DEPUTY DIRECTOR OF C.I.M.; MISS FOX OF LANCHI AND MR. WARREN OF HANGCHOW; PROFESSOR ERDMAN OF PRINCETON, N.J., DISCUSSING A MAP OF CHINA WITH MR. COULTHARD OF CHEFOO  
*Photographs by Mr. Marshall Broomhall*

## The National Christian Conference of China

By Rev. CHARLES R. ERDMAN, D.D.\*

SHANGHAI, the Gateway to China, is also the centre from which radiate most of the organized Christian activities of the land. Furthermore, from the river, Shanghai has the appearance in many respects of a Western city. The fact is, however, that only one out of seventy-five residents is a foreigner. For these and other reasons it was manifestly the fitting place for holding a national conference which was composed in equal numbers of Chinese and foreign Christian leaders.

In 1913, the Continuation Committee, appointed by the Edinburgh Conference, called a convention in which prominent Chinese Christians were asked to deliberate with the foreign missionary leaders. This resulted in the appointment of what was termed the China Continuation Committee, to which was allotted the task of acting for the various boards and agencies and churches in matters pertaining to co-operation in work and of gathering statistics relative to missionary activity in China. This committee has rendered valuable service, and its culminating work was arranging for the National Christian Conference which met in Shanghai, May

2-11, of the present year.

An outstanding feature of this Conference was the fact that its personnel was composed of equal numbers of Chinese and foreigners; in fact, subtracting the 45 representatives of Western boards and agencies, there were 488 foreign delegates and 565 Chinese. Among these were 127 foreign and 63 Chinese women. The principal denominations and societies represented were the Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian and the China Inland Mission.

The feature of special interest was the group of strong Chinese leaders, most conspicuous of whom was the Rev. C. Y. Cheng, D.D., who served as chairman of the Conference. His dignity, decision, courtesy and ability accorded with the high place he holds in the confidence and esteem of all the Christian forces in China.

The general theme of the Conference was, "The Chinese Church." This phrase must not be misunderstood. There is corresponding to it no visible reality in the sense of an organized society. The Chinese Church is a spiritual body, and its future outward expression is a glorious ideal. At present, however, Chinese Christians are divided into a large number of different denominations which derive their name and characteristics from the separate churches of the West. That such a condition should have existed for a time was inevitable. No one Western church was equal to the task of evangeliz-

\*From an article in the "Missionary Review of the World," August, 1922. Professor Erdman of Princeton was present at the National Christian Conference of China as a member of the Board of Foreign Missions of the Presbyterian Church, U.S.A.; at the same time being on the North American Council of the China Inland Mission, his report will be of particular interest to our readers.



ing so large a country, and as the Christian societies were divided in the home lands, it was natural that their missionary representatives should at first train converts along the exact lines of faith and order which they themselves held. More recently, however, there has been an evident endeavor toward closer union, at least, within denominational groups.

To further such movements toward union, in fact to advance the project of one national church for all Chinese Christians, was one of the prime purposes of the National Conference. The further and more definite aim was to establish an organization which would co-ordinate the work of missions with that of the existing churches or with that of such a national church should the latter come into being.

In preparation for the work of the Conference, five commissions were appointed to deal with the following subjects: (1) The Present State of Christianity in China; (2) The Future Task of the Church; (3) The Message of the Church; (4) The Development of Leadership for the Work of the Church; (5) Co-ordination and Co-operation in the Work of the Church.

The chairmen of two of these committees were Chinese, the others were foreigners. The members of the committees consulted with hundreds of the most experienced Christian workers, both Chinese and foreign.

While these committees were framing their reports, there were placed in their hands two documents of extraordinary character, which proved to be of incalculable aid. The first was the report of the China Educational Commission of 1921-1922, which has since been published under the title, "Christian Education in China."

The other document was "The Christian Occupation of China," a general survey of the numerical strength and geographical distribution of the Christian forces in China, made by a special committee on survey and occupation appointed by the China Continuation Committee, 1918-1921.

Thus aided, the commissions were able to present to the delegates of the Conference reports which were full of invaluable information, and which contained most serious and important findings and recommendations. Owing to limitation of time, none of these reports could be considered at length nor fully discussed, and the Conference therefore did not feel justified in voting upon any considerable number of resolutions. One action of the Conference, however, which met with unanimous approval might be recorded:

In view of the importance of industrial problems and of the present state of public opinion in China, Be it resolved that the Conference expresses its endorsement of the following standards for industrial labor:

- a. No employment of children under twelve years of age.
- b. One day's rest in seven.
- c. The safeguarding of the health of the workers, by limiting hours, by the improvement of sanitary conditions, by the installing of safety devices.

That this Conference directs the National Christian Council to give these standards the widest publicity. And that this Conference calls upon Christian organizations throughout the country to endorse these standards and to take action to see that they are brought into force in China as soon as possible.

The report of the commission on the Present State of Christianity in China, and the report of the commission on the Future Task of the Church, will prove of deep concern to all who are interested in the evangelization of China. They both contain notes of encouragement, but they also sound a stern and imperative call to service and sacrifice. The numerical strength of the Protestant church in China is now approximately 375,000, which is more than a four-fold increase within the short period since the Boxer uprising of 1900; and to this statement as to church members must be added the great increase in native leadership, the large Christian institutions and the widened influence of the Christian community. However, it is obvious that the work of evangelizing China has only been commenced. Even 375,000 out of 400,000,000, is less than one in one thousand, less than one-tenth of one per cent. Surely there is need of giving heed to the demand for workers, and supremely, as to the duty of laying new stress and emphasis upon the specific work of preaching the Gospel of Christ.

The results of the Conference are difficult to estimate. During its continuance it soon became evident that the time is not ripe for any movement towards the organization of a united national church; yet all the influences of the Conference tended toward union and a spirit of co-operation in service. The Chinese delegates realized anew their spiritual oneness and expressed their earnest desire for ecclesiastical self-control and independence. No motion towards the establishment of a visible Church was made, yet the sense of spiritual unity was so great that the chairman could declare with fervor, "This meeting is the birthplace of the Chinese Church."

Nor were the results of the Conference in the matter of the relation between missions and churches any more concrete. No new definition of this relation was attempted. It was clearly realized, however, that we have entered upon a new era in the development of Christianity in China. In the past the Missions have dominated the religious situation, and the Chinese churches have depended upon foreign support and leadership. The burden of the work and its control must now be shifted from the foreigners to the Chinese. The Chinese Churches must be delivered from the incubus of being regarded as adhering to a foreign religion, and must not be hampered by any unnecessary denominational divisions which have been imported from Western Christianity. There was evidenced, however, a strong desire that during this period of transition there should be no separation between the churches and the Missions, but that whole-hearted and sympathetic co-operation should be maintained.

The definite achievement of the Conference was the organization of a National Christian Council, to which has been committed the work of more perfectly co-ordinating the various Christian forces in China and of summoning in the future another National Christian Conference. The only question debated at any length was as to whether in outlining the character of the Council it should be supplied with a creedal basis. Since it was to perform the functions of a committee representing the National Conference, it was agreed that it would be sufficient for the Conference to declare its acceptance of the



deity of Christ, of the necessity of His atoning work, of the authority of the Bible, and of the absolute maintenance of its own standards of faith and order by each co-operating church and society.

The Council was composed of one hundred members (the majority Chinese), seventy-five of whom were nominated by the denominational groups represented in the Conference, and twenty-five to be proposed by these nominees. The Council is to meet annually and to continue until the next National Conference, which will be convened some time within the next ten years.

On the adjournment of the National Conference, this new National Christian Council was at once organized. Obviously its work is experimental, and no one can predict exactly the form which Christian co-operation in China will assume in the future; but.....all who are laboring for the evangelization of the Chinese will eagerly further the work of any agency which proves effective in uniting the Christian forces, in developing a self-supporting and self-propagating church, and in hastening the proclamation of the Gospel of Christ to all the unreached millions of China.

## "I Believe in the Holy Ghost"\*

### An account of meetings held for women by Miss Gregg

By Miss H. M. DUNCAN, Anjen, Kiangsi

THE great event of the winter's work in this district was the mission for women, conducted by Miss Jessie Gregg. This is the first time an evangelistic mission has been attempted, but we are praising God for what we have seen of His working.

I had the great privilege of being at three different missions. The first was at Anjen. Here a goodly crowd of over fifty women, all inquirers or relatives of Christians, had come by boat or barrow from the nearer outstations to live on the compound for the four days. They brought their rice with them, cooked it daily themselves, purchasing the necessary vegetables to eat with it. Home by home the city had been visited, and printed invitations left couched in elegant Chinese telling of Miss Gregg's coming. Quite a stir was created.

In due time, after a dreadful two days' journey, Miss Gregg arrived. One of these days, thirty miles had been traversed by starting shortly after dawn. The narrow road covered with deep, slippery mud, was so difficult that for hours in black darkness she had had to feel her way step by step. But all the reference to it that we heard was, "I could do nothing for the Lord that day but 'eat a little bitterness' (the Chinese idiom for suffer) for His sake."

The first day of the mission, 140 women filled the little chapel. To learn a Scripture verse chorus was the first item. So much brightness and humor was infused into this that the stolidity of most soon gave way to eagerness and finally real enthusiasm. This was a delightful triumph and through the days, between meetings, the Scripture choruses were in much demand.

From the first meeting Miss Gregg caught their hearts' attention—the women smiled and nodded,

\*The special evangelistic meetings for women, held by Miss Gregg, were in 1922 in the southern provinces of Kiangsi and Chekiang. Miss Gregg says herself:

"I was away on this tour over six months and held missions in seventeen different places. God once more revealed His power in turning 'stones' into 'children', and in all 446 women and girls passed through the inquiry rooms on this tour.

"Yes, I say with a deeper confidence, 'I believe in the Holy Ghost.'"

"This autumn of 1922 and the spring of 1923, I am working in my own district, seeing what can be done to enter the many open doors in our field, because of the help given them during the awful famine time. Now I want prayer that a harvest may be gathered in for Him."

"Here is one who knows us." The preaching was always accompanied by illuminating actions, so exactly Chinese—the women saw themselves, and were spellbound. And so the Truth reached hearts.

Not until the third day, after a clear and tender talk on faith, were decisions asked for. Then, led by a woman who had wept all through the meeting, over thirty hastened into the inquiry room, where they were dealt with individually.

On the last day, the love of God for sinners was magnified as the old story of the Prodigal Son was vividly set forth before them—and he was a *Chinese* prodigal! Missionaries as well as Chinese felt anew the pathos and the power of the divine love, and tears could not be repressed. Again the call for surrender was made, and a few who had been hesitating, arose and went into the inquiry room.

Oh, how the Christian women were cheered and blessed! A group of them said, "Other times after a conference we have been glad to go home again, but this time—oh, but we are loathe to leave!"

Next morning the missionary had to be off betimes, for a long day's chair journey and the crossing of two rivers lay ahead. But a crowd of women waited to see her start—to thank her and to get a last word.

At the next place we had a day to settle in, the day of fasting and prayer held by the China Inland Mission on December 31st, then came Sunday with its services and the mission commenced on Monday.

Here was a smaller place and a smaller audience, but this meant no lessening of the strength put forth by the missionary. Day after day, for over three hours, she never left the platform, and all that time her whole being was thrown into this work. Here again, to a remarkable degree, the women gave their love to Miss Gregg, as she so gave herself to them.

Out of an average audience of fifty per day, twenty-one women passed through the inquiry room. One of these was an elderly heathen woman, who merely "dropped in" to the first meeting and did not miss one afterwards. Another was a clever woman in business for herself, yet entangled in sin. She lost two market days from her business to attend the meetings, and listened intently. Again, another was a dear woman who had decided that owing to persecution in the home, she could not be a Christian,



yet came to this special mission and yielded, and urged others never to turn back. A number were the wives of Christians long prayed for. After a group of these had returned home, an old elder reported "there was not one of them that was not praising."

The men, necessarily excluded from the meetings, were glad to listen unseen at the doors and under windows. Two of these men prepared a Chinese feast for Miss Gregg to show their appreciation.

Another reluctant parting, then again a long day's journey brought us to the large progressive city of Fuchow. Large colored posters announcing the coming of Miss Gregg, urging all not to miss this opportunity, and adding a courteous phrase about not bringing children to the meetings, greeted us from all available walls, shop fronts, and even from the old picturesque city gateways. The high, wide entrance to the China Inland Mission compound was most beautifully decorated with evergreens, and brilliantly colored paper flowers. "A Mission to Women" in beautiful tinsel characters shone out of the dark evergreens. The chapel entrance was decorated and the interior was festooned with flags. This large compound includes part of the city wall.

The audience included many from the wealthier classes, easily distinguished by their costly satin dresses—the gay pinks and blues of the younger women and the quieter greys and blacks of their elders. Golden ornaments as well as flowers adorned the hair, and long earrings, bracelets and large brooches were much in evidence. The Government school teacher brought all her scholars. The chapel was well filled, and mostly by those who were quite strangers to the Gospel. And this audience was just as interested—just as heart hungry—as any.

At the close of the first day's services, after an exhausting pouring out of the missionary's strength, there they sat unwilling to leave. No easy task was it to hold the attention of these women, who know nothing of discipline, but again on the second day, at the close of one long service, when Miss Gregg announced an interval to allow of their drinking tea or moving about a little, not one would stir, so again she went on without a break.

But oh, the effect of the message on Sin, delivered in this place! Surely it was something like a Day of Judgment. In delicate but searching—nay piercing—words and unforgettable, the message went home. Every listener knew the speaker was dealing with actualities. The tension was well nigh painful. Nervous, bejewelled hands crept over garments and hair, manifesting inward strain, but eyes never left the speaker's face.

"Take care, oh my sisters, it is easy—easy to sin," the strong, loving voice adjured them as each of God's commandments was gone over. Assuredly God's spirit broke through the crust of years, and many a covered-over sin sprang up to remembrance and conviction in hearts that day.

After this the topic of the wonderful love of God came like balm, and some wept—one dear woman in particular, because of her sin and no peace in her heart. But her tears were dried when she trusted the Savior, and then she joyfully testified, "Now I have peace!" Two bright young girls in satin were among the first to go into the inquiry room, and

twenty-nine in all passed through it in those meetings.

Those who know anything of spiritual work, will not be surprised to hear that at each place, in a different way and at a different stage, there was real spiritual conflict. The burden of this, also, rests chiefly on Miss Gregg. At this place, at the critical moment after calling for decisions, when the enemy seemed to be holding down the audience, suddenly, in bold *English*, came the declaration from the platform, "I believe in the Holy Ghost."

Soon relief came. Women rose and went into the inquiry room. Another victory for Him!

This is only a faint, very faint, outline of three missions. On this tour Miss Gregg has had seventeen in all. We hear of forty-five in the inquiry room at Kweiki and of many conversions from other centres, among them being three women of ill fame, one formerly having kept a house whose way is the way to hell.

Again we hear of a new thing breaking forth in another station, where Miss Gregg was "suffered not" by the Spirit to proceed with the meeting, and a ten minutes silence, broken only by the sobs of the women, ended in the call for immediate decisions, when many, young and old, responded.

We also hear from one of the hard places of the field, of two hundred women, mostly heathen, crowding into the mission. One woman in gratitude for her conversion, gave \$10 to the Mission hospital.

On the other hand, we are not surprised to hear that the Lord's servant herself says, "The scars multiply as I go along."

## To the Relief of the Wounded

By F. H. JUDD, M.B., B.C.

AT the time of the fighting near Kaifeng, I was called to help with the wounded, but when I got as far as Hankow was telegraphed, "Await instructions—situation uncertain." I waited, and heard that Kaifeng was well supplied by two big units from the Peking and Tsinan medical schools.

I was again wired to come and found the Peking and Tsinan units had to go back very soon, leaving the work to the local staff.\* So I am in full swing here in Kaifeng and shall probably be till the middle of July or later.

I sent for my wife who had been nursing Miss Dring and for three students from Jaochow. Though three of the eight students there had gone home for the summer, Dr. Cox kindly spared two, who are doing good work.

Beside the wounded, by far the most of whom are the late Tuchun Chao Ti's soldiers, there have been a number of accidents from the railway and an ammunition explosion. Twenty-eight poor, burned and injured human bodies were brought in three nights ago, just after midnight—a ghastly sight. One died soon after, besides the dozen or more who were killed outright.

The hearts of a number of the wounded soldiers are being markedly touched by the kindness shown, for they are being fed by their conqueror, General Feng Yü-hsiang, and are carefully and tenderly

\* In a previous issue we told how our women's hospital in Kaifeng had to be opened to wounded soldiers (August number, p. 125).





(LEFT) LIFTING WOUNDED ON TO THE TRAIN FOR KAIFENG. (MIDDLE) CARRYING A DEAD BODY WRAPPED IN MATTING, ROLLED UP IN A BAMBOO SCREEN. (RIGHT) THE SCRAMBLE FOR PLACES ON THE TRAIN STARTING FOR THE BACK LINES. WOUNDED MEN WERE SOMETIMES PUSHED ASIDE BY UNINJURED SOLDIERS ANXIOUS TO BOARD THE TRAIN

*Photographs by courtesy of the Missionary Society of the Church of England in Canada*

ministered to by men and women who are mostly Christians—missionaries and their students.

A good deal of evangelistic work is done among them and students from the neighboring school assist in taking temperatures and writing letters for them to their home folk. You should have seen the tearful eyes and clinging hands of the patients as some who helped said good-bye to them.

## Some Weeks of Warfare in Kweichow

By Mr. MORRIS S. SLICHTER, Anshun, Kweichow

AS a testimony to the Lord's hearing and answering prayer, I want to write a short account of experiences this spring.

On March 27th, a number of our Anshun garrison soldiers were brought in wounded from a district about twenty-five miles to the west. At that time it was reported that they had been fighting with a band of robbers. It soon became evident, however, that they had engaged the advance guard of General Liu's army (General Liu is a brother of ex-Governor Liu of this province, who was deposed in 1920) who had come from Yunnan via Hing, heading for the capital.

Our garrison, upon hearing this came to the conclusion that the best thing for them to do was to clear out, and this they did very hastily about midnight—after they had obtained \$18,000 from the civil authorities here.

Such action caused great excitement, and the people for the most part were panic-stricken. Many were running hither and thither seeking for a hiding place, and even the local magistrate came to us for shelter.

The next morning found us without a soldier in the place and entirely at the mercy of whoever might choose to come along. During the day a hundred or two more of our men, returning from fighting with Liu's army and finding their comrades gone and the city unguarded, made up their minds also to get a haul of money. They at once demanded a large sum from the authorities, but these did not see fit to respond immediately, so the soldiers proceeded to help themselves. They were just holding up the first shopkeeper at the point of the bayonet when the news came that Liu's men were nearing the city, so they dropped everything and fled.

That same day, about four o'clock in the afternoon, Liu's army entered the city quietly and orderly (to the great surprise of us all) and settled down in the inns. Then followed a day or two when nothing unusual happened, except that all the prisoners in the district were released from jail.

About eleven o'clock on the morning of the 31st we heard something like the setting off of firecrackers, outside the east gate of the city. We soon learned, however, that it was something more than crackers, and that actual fighting had begun between Liu's army and a force sent from the capital. Hard fighting continued for some time outside the city, after which Liu's men came inside and closed the gates. The attacking army, established on top of several hills just outside the city wall, was able practically to look right down upon us, as Anshun lies in sort of a nest among the hills.

The fighting then continued in good earnest. Bullets came whizzing about us from every quarter and we had to keep low down to avoid them.

It was not long before reports came in of this one and that one of the civilians having been either killed or seriously injured and our compound was soon thronging with women and children. The fighting continued all day and through the night. We dared not venture upstairs, and had to sleep on the floor even in the downstairs rooms.

The next morning we picked up a number of bullets in the compound and we were made to realize how wonderfully the Lord had protected us, for some of these had struck where I had passed several times the night before. Yet with all the people we had in here as refugees, not one of them was injured.

For twelve days there was more or less continuous fighting. It became the more frightful when the soldiers outside began getting into action the heavy guns which had been sent to their aid from the capital.

One evening while Mrs. Slichter was sitting in a room which we considered to be the safest in the house, a huge bullet from one of these guns struck the veranda outside, not two feet from where she was at the time. It cut a long groove in a wooden bench, then lodged inside a flower pot.

After several days, there being little hope of these two armies stopping fighting of their own accord, several of the city fathers came requesting that we



foreigners try to do something. A letter was finally drawn up and sent to the military officials outside. They replied very courteously, and stated the terms upon which they would agree to withdraw. But these proved to be so exacting that the leaders inside the city would not consider them, so our efforts were fruitless.

A few days later they began to drop shells into the city. Again we sent out a plea for the innocent people and this time it was not without effect, to some extent at least, for there were no more shells fired, though fighting continued. No permanent settlement was brought about between the two armies until parliamentary representatives had arrived from the capital for that purpose.

We had a few wounded soldiers in the compound, but Dr. Fish being away on furlough we could do nothing in the way of giving them medical help.

Trade of all kinds was at a standstill during these days. Consequently some of those who were living from hand to mouth, having nothing to depend upon, starved to death.

We thank God for the privilege we had of giving the good news of the Gospel to the refugees who were in the compound all during the time of the fighting. The very circumstances which brought the people in here made them the more ready to listen, and not a few of them said that they were sure it was our God who had preserved them from injury.

We were exposed to other dangers than that of flying bullets, for General Liu had hired a number of robber bands to help him in his undertaking. There was grave danger of these men breaking out at any time and looting the city, in fact they did so in some parts and it was only by the prompt action of the military officials that the lawlessness was checked. Several of the offenders were put to death on the public thoroughfare as a warning.

Among the robber bands General Liu had hired there were a number from the neighboring province of Kwangsi. These arrived too late for the fighting at Anshun and while at the city of Hingi, which is several days' journey from here and just across the border from Kwangsi, word was sent them that the fighting was over, which meant, I suppose, that they were to return to their place.

They were not to be treated like this, however, so they locked up all the city gates at Hingi and proceeded to plunder the city. They went over the place several times to make sure that they had everything that was of any value, and then carried off with them several hundred young women and girls. These they handled like so much baggage, tying them on to the horses' saddles with ropes. They also captured members of some of the wealthy families of the neighborhood, whom they are holding for ransom.

The Mission premises were broken into and looted. Fortunately, the missionaries, Mr. and Mrs. Jamieson, were away on furlough at the time, but all their things were taken.

Poor China! One wonders what will be the outcome of all this. She needs our earnest prayers that peace may be restored and that the Lord's servants may have a further opportunity of declaring the Gospel.



A MIAO WOMAN CARRYING FIREWOOD. IN THE HOMES OF MOST OF THE PEOPLE THEY BURN SUCH BRANCHES IN THE MIDDLE OF THE FLOOR AS THEY HAVE NO CHIMNEYS

Photograph by Mr. John Yorkston

## In the Looting of Fukow

By Mrs. C. HOWARD BIRD, Fukow, Honan

SUNDAY (June 11th) we had a splendid day, although the people are still very busy with their harvest. We were delighted to see about sixty women and about as many men. Several of the women walked in twelve miles, and others good distances. I had arranged to have a week's station class for them, and several stayed.

We are having real heat, the temperature yesterday being over one hundred in the shade. In the evening as it was so hot we sat in the courtyard and I had a little talk and prayer with them. We all went to bed peacefully and quietly.

About three o'clock in the morning we were awakened by hearing firing on all sides. We dressed and went downstairs. Then we heard yells. The robbers had got into the city and were looting. Our neighbors, mostly shop people, came to us for refuge, climbing over our walls.

Our evangelist was away, and we had only a doorkeeper, colporteur and servants, as well as about thirteen women who were here for the Bible school. Mr. Bird and I had prayer with them and then waited.

We could hear shots on all sides. All we could do was to lock our front and back doors and try to comfort those on the premises. At last we heard them in our street. From a little window in the front we saw two men come up to our door, one with a pointed revolver, the other with a long knife to break up doors. We heard someone on the street tell them this was the Gospel hall—and no one entered.

Our neighbors who had come to us for refuge had their shops cleaned out of money, etc. We thought then that all was over and we were safe.

About six in the morning one of the men ran to us saying, "They have got over the wall."

Dear friends, I can assure you that we both went forward to meet them without fear. We saw a man in our garden coming towards us with a gun. Howard asked him quietly what he



wanted, and I shall never forget how that man drew back when he caught sight of us. We just said we were Gospel hall people and he immediately turned and called out to another man who was also in the garden to go, that we were "the Gospel hall."

The poor women had all gone into the rooms and locked the doors, but I immediately went to them and told them to thank the Lord for His care over us.

We had previously got the people into the women's chapel where Howard read Psalm 121 and had prayer with them. It was after this we proved in a very real way that the Lord was our Keeper.

Our evangelist got back about eleven o'clock. He had heard on the road that Fukow was looted and was anxious about us all, but as he passed through several villages they all said they had heard that no one had touched the Gospel hall.

It was dreadful to see from our front door the people carrying off all kinds of loot, for after the robbers had taken all the silver they wanted and had gone, then everyone thought it was a good chance for them to go in and steal. Men, women and children passed our door carrying other people's clothes, bedding, furniture, copper cash, etc. All the rich houses were just emptied out and quite a number of the people taken as hostages. The robbers emptied the post office and took off the postmaster as hostage.

Poor China! What sad homes there are in this city to-day. Our boy went to one of the wells to get some water and was told a woman had thrown herself down there with her little child. Poor things! they lose their heads and do desperate things at a time like this.

Some of the country Christians, hearing that Fukow had been looted have come in to inquire for us. How wonderful "Daily Light" was for yesterday—"When thou passest through the waters they shall not overflow, etc."—and my psalm for yesterday- (as I am reading consecutively) was the 140th. Do look it up: "Thou coverest my head in the day of battle."

Another remarkable thing was that only the day previous, we had undone a beautiful text that was given us before, and hung it up in our bedroom. We did not think much about it at the time, but after all was over yesterday, coming up to our room, we saw, "Fear not, the Lord in the midst of thee is mighty."

(June 13th.) We have passed a peaceful night. All is quiet; the city gates are shut. Two of our old schoolboys have been taken captive, one was an assistant in the post office, the other was helping one of our students in a small hospital here. We have sent our school cook with money to get them back but the cook has not yet returned. We have several bags of mail and money for the post office all stored here. We are not opening the mail till they send a postmaster. Do pray for General Feng at this time. He needs much wisdom. He is discharging all the ex-Governor's soldiers and so they are turning bandits.

Praise and pray!

## The Gospel of Peace in a Day of Alarms

By Miss MARY BAXTER, Sinfeng, Kiangsi

WE are already conscious of God's working as a result of intercession. The two evangelists and a few others with ourselves spent ten days in "Small River," and were gladdened by the ready hearing granted to the Message, also by one of the shopkeepers offering us the use of his shop for meetings. Over one thousand people heard the Gospel on the market place and in the near villages and many bought books and tracts.

It looks as if one old man has begun to believe. We found him ill and much cast down. The fortune teller had told him he would die this year, and his son was not at home. As the workers spoke to him he cheered up and grew quite bright. We hope to open an outstation there as soon as the district grows peaceful.

We are in a ferment just now (May 11th). The people are panic-stricken owing to the movement of troops. A collision between North and South is threatened. As the Southern troops are only one day's march away, and this city is filled with Northern troops, there is some ground for fear. The women are taking refuge in the Hall with us. Even the mandarin's wives (he has three) have asked leave to come to us, if hostilities commence.

Mr. and Mrs. Meikle who have already left, are hoping to sail for Vancouver May 20th. They were given a really nice send off, both by the city gentry and the church people. The former presented them with beautiful satin scrolls, and the

church gave them a banner together with other scrolls. Their long years of service have been appreciated by the people. We were glad they got off before the panic.

My sister and I are peaceful, and glad of the opportunity given us to get into touch with the people. We are wishing we had a small hospital. There is a foreign trained doctor here and we have some old premises, so may be we will be able to care for a few sick folk. "All things work together for good"... so we can pray and wait, and trust our Father to work out His purpose for the church in China.

## Two Ladies in a Shensi Station

From a letter by Miss RUBY V. THOMPSON, Chowchih, Shensi

MISS WILSON and I are happy here in Chowchih. The place hasn't a good reputation but still we are glad to be here and are praying that we may be used of the Lord in bringing souls unto Himself. We do love them, but His love for them is so much greater.

Last week we had five days of special meetings. A native pastor from a neighboring station was here to help us. We also had the privilege of having a helper from the province of Anhwei. He had come to Shensi to help Governor Feng, but the Governor and his men having left, Mr. Hsieh has been giving his time the past few weeks to special meetings at various stations here on the Sian plain. He is now at Meihsien and after filling another appointment we are hoping that he will be able to return here for a few weeks. He has been a great blessing to those who have heard him.

We thank God for eleven who were baptized during the meetings. Most of them have been inquirers for several years.

There is so much opium raised here that it makes it rather difficult sometimes to decide just what attitude the church should take towards it. Young men often are not to blame for their fathers raising it and still they must help in the farm work, therefore have a part in raising it.

We heard a few days ago that Governor Feng has been made Governor of Honan. How we rejoiced when we heard he was our governor! Now, of course, we are sad that he has left. If I am right in my counting, we have had four governors within one year's time.

I suppose you have heard about the anti-Christian movement among students. We are hoping that it will come to naught before they have done anything very serious. It seems that conditions are so uncertain, that we need not be surprised at anything springing up. The effects of the students' anti-foreign movement of last winter have not all passed yet. Quite a number of Government school students had been attending our services previous to that, but since then only a few have returned.

The past few months we have made several visits of four or five days to an important market place about ten miles away.

As there were no Christians or inquirers there, so far as we knew, it was rather difficult to get an opening. In answer to prayer a room was obtained, so we had a place to live in. The women and children seemed quite willing to listen the last time we were there and I think they really believed there is no reason to be afraid of us.

While most of the men know something about the Gospel (although but little), it certainly touched my heart to hear the questions the women asked. They did not have the least idea about the Gospel, and it seems very hard for them to take in anything which is different from what they have heard all their lives.

We have prayed much for that place and now the Lord has answered in a way quite unexpected. The wife of a business man there has for five years worked in a Mission in Honan, and for the past year has been their bible-woman. A few weeks ago this man brought his wife up from Honan and as they passed through here she spent the night with us, bringing a letter of introduction from the missionaries she worked for. We did not know she was going to come and when we saw her all of us said she truly was a gift from God.

Last week she was here for our special meetings and is already quite one of us. She has a burden for the people and longs to be used of the Lord. Her life here will be so different from what it was on a Mission compound that we need to uphold her in prayer. Her husband is an opium smoker and is a man of bad reputation. He came, however, with his wife for the five days of meetings and we are praying that he also may be won for the Lord and that they may bear witness together.



## The Material of which Martyrs are Made

By Mrs. JAMES LAWSON, Pinghsiang, Kiangsi

NEAR Mashan, a village seven miles away, there lives a lad who might easily have died a martyr a few months ago.

Young Chang heard the Gospel and believed, the first in his home to do so. When it was known, his mother and uncle were furious. They tried to force him to worship the ancestral tablet. On his persistent refusal they beat him, but he remained firm. Then they bound him to a ladder and took him to the riverside to drown him.

"Kill me if you like," he said, "I will still believe in Jesus."

After a while they released him and let him alone.

Then came the day of his baptism. He went home to a fresh outbreak. His relatives were determined that he should worship the idol. They dragged him to it and tried to force him to his knees, but he would not give in.

"Only say, 'I won't believe in Jesus' and we'll let you go," they said.

But No!

Then his mother herself beat him so that he was almost unconscious. Still he would not recant, and at last the others accepted the mother's word that he would leave the Lord, and he was let go.

The lad was here a few weeks ago and told us that his mother now believes in Jesus Christ too. He is not clever, he cannot read, and as he is a tailor working for a master, he cannot often get away to attend service. Will someone please take him up specially for prayer, and his mother also?

## The Sad Story of Shu-ying

By Miss M. G. MOWER, Hwailu, Chihli

SHE is a former schoolgirl who ought to be baptized this year, but her's is a sad story. Pray for her!

Shu-ying (Superior Virtue) is a child of heathen parents, but she heard about Jesus Christ from her uncle and it was through his influence that at least she was allowed to come to school. A clever, beautiful girl, she was very soon at the top of her class.

Unhappily, when only a very small child, she was engaged into a heathen home. The prospective parents-in-law objected to the unbound feet and her being allowed to attend a Christian school, so they insisted on an early marriage, after the freedom and happiness of one year in school.

Oh, the sadness of it all! It makes my heart ache. She is a girl who ought to have been allowed to go right through with her studies, and what a work she could have done for China!

The dear child has absolutely refused to conform to heathen practices and incense burning. She would not bow down to their gods, and now, after intense persecution, she is very ill indeed.

She came in to us a day or two ago to see what we could do. This beautiful girl is stunned and seems like one whose soul has left the body. We do not know what to do for her, but we hope that with love and care and prayer she may get better.

## A Former Worshipper of "Mother Earth"

By Miss E. NEWTON, Hinganfu, Shensi

JUST about a fortnight ago an elderly gentleman walked in, being attracted by the posters on the wall. Our evangelist took the opportunity of preaching the Gospel to him. He was struck with the wonderful words which he had never heard before.

Night came and found him still sitting with the evangelist, asking all kinds of most intelligent questions. He stayed all night, and in fact for five days he never left the place, but sat and read the Word and drank in all that the men told him. His heart had truly, like Lydia's of old, been opened by the Lord, for he received the truth.

What makes the case more interesting is that he was a very earnest vegetarian and has been the past sixteen years preaching this doctrine to the people and had just made a vow to give the remainder of his life to exhorting people to worship "Mother Earth." He was on his way back to his home over thirty miles from the city, to build a temple in her honor.

Well, praise the Lord! while here he broke his vow and ate meat with our men and changed his priestly cap for an ordinary one. Surely it was not by chance that he came into this place!

After five days and nights here, he very reluctantly left for his home.

We wondered how he would stand the test when back among his relatives, but we prayed much for him and knew that our God was the Almighty One and "is able to keep from falling." A few days ago one of the evangelists went down to his place to do some preaching and came back full of joy, for this man had returned to his home and told them all that he had found the true road to heaven and went about asking the people to forgive him for teaching them wrongly. So now he is preaching the Truth as far as he knows how. Our evangelist found the people most willing to listen and to buy books. No messenger of the Gospel had ever been there before.

I am hoping to be able to go down there soon as the women folk are very eager to hear and learn something of this Truth.

## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on June 21st, 1922

The political situation has, of late, considerably improved and the outlook at the present time is brighter than it has been for many months. Under the presidency of Li Yuan-hung, a renewed effort is being made to unite the North and the South and to establish a central government which will exercise effective control and secure peace and order throughout the provinces. It is earnestly to be hoped that civil strife will cease and that the ruin which it has entailed will in course of time be repaired. The people generally, who have taken no interest in the political squabbles of the disintegrating factions, will welcome a period of tranquility with opportunity for unrestricted trade after all their suffering and loss due to the lawlessness which has prevailed. The wholesale disbandment of troops suggested at Peking can, however, only be viewed with concern, for past experience has shown that soldiers discharged without means of livelihood take to brigandage, and of this there is already more than the local authorities and the central government will find it possible easily to suppress. May wise counsels prevail and means of mitigating such an obvious menace to the peace of the country be found.

Bandits. In the province of Honan, bandits are reported to have taken captive some members of the Lutheran Mission, and a letter recently received from Mr. Howard Bird tells of an attack by robbers on the city of Fukow, during which many of the shops and homes, especially the wealthier ones, were looted. Mr. and Mrs. Bird had a very trying experience, but we are thankful that neither of them sustained injury. We trust that the Christian General Feng, who has been transferred to Honan, will soon be able to reduce the province to order. He has the situation well in hand at Kaifeng and our hospital there has been full of wounded soldiers. Dr. Judd and Nurse Roberts have gone to the assistance of the staff, while medical units were sent from Peking and Tsinan medical schools to cope with the emergency. General Feng has promised to provide our hospital at Kaifeng with an X-ray machine, at a cost of \$7,000 (Mex.).

Opium. From various parts of the country we have received news of the revival of the opium traffic. In a letter, written by Dr. Fish at Tsunyi, Kweichow, on his way to Anshun, he says: "The effects of the opium habit on the people is heart-sickening. The most fertile parts of the country are devoted to the cultivation of the poppy and the poverty of the people seems to increase accordingly."

Losses at Wenchow. The hand of the Lord has been heavy upon the Wenchow district this year, no less than three foreign workers of exceptional gift and experience having been removed by death, and in addition, we have received news of the passing of Pastor Tsie, after more than forty years' connection with the work in the district. The church and the workers at the station will, I am sure, have your sympathy and prayers.

Baptisms. Since the date of my last letter (April 6th), 1346 baptisms have been reported, including 289 tribespeople in the Kopu district, Kweichow, who have thus publicly confessed Christ this year; and Mr. W. T. Herbert reports widespread interest among the Miao in the Yungning district in southwestern Szechwan. The tribal work in the province of Yunnan has been seriously interrupted by the enforced absence of several of the workers, due to political conditions, but Mr. Gladstone Porteous recently reported four baptisms at Salowu.

Miss I. E. Wilson, in reporting the baptism of eleven men at Chowchih, Shensi, makes reference to a visit from Pastor Hsieh, formerly of Anhwei, when God greatly blessed his ministry, and our sister adds: "The men here have caught a new vision of Gospel preaching."



## Editorial Notes

THE calendar being prepared for the Mission for 1923 will meet the desire of many by again including selected "Choice Sayings" of Hudson Taylor. It will, moreover, appeal to the eyes of all by its four beautiful river scenes (of China) printed in full colors, one on each leaf. We feel that, in spite of the increased cost, it will be in greater demand than any we have offered in previous years.

The statement regarding "faith and doctrine" which accompanied the formation of the permanent Council issuing out of the National Christian Conference at Shanghai in May, is, as someone has said, "The best that could be obtained under the circumstances." The Conference was made up of foreign and Chinese representatives of practically all the Protestant denominations and missionary societies working in China; the Council, the outcome of this Conference, was declared to be "not in any sense a church council and therefore not competent to exercise ecclesiastical functions," but "an advisory body," and as Mr. Broomhall states, "a central body whereby all the Christian forces in China may express themselves unitedly on great moral questions such as the opium and morphia curses, etc." The Conference consequently recognized that "the authority to determine what are the essential affirmations of the Christian faith lies with the several churches of which those attending this Conference are members."

This carries responsibility back to the home lands. What our churches stand for here, our societies will stand for on the mission field. A missionary is not made a different man by crossing seas, and what is allowed to be taught in "Christian" lands will certainly be taught in heathen lands. Water does not rise higher than its source; neither is a stream that is contaminated in the hills likely to become purer in the lowlands. We well know the care that is taken to obtain pure water for the ordinary city supply of a great metropolis, how a source is chosen among the hills, or water is taken far from shore out of some large lake, or wells are sunk deep down into rock; and then we know how these sources and the often far-reaching pipe lines or aqueducts are guarded, how filtration even may be added to the precautions,—all to keep people from imbibing anything but the God-given element on which life depends. We need to cleanse our springs and safeguard our spiritual reservoirs if we expect to convey the real Water of Life to thirsty multitudes in heathen lands.

Not only is it essential that outgoing life-savers should carry undamaged cables to those whom they hope to draw to safety, but there should be something to tie to on the land. What folly to supply ropes that have strands cut! How criminal to throw out a line that is not made fast to anything! Missionary work in China—and everywhere—needs at home a backing of sound belief, the support of an anchorage in the Word and fundamental doctrines. The National Christian Council of China, representing numerous Christian denominations, and

"acting in accordance with the wishes of the co-operative bodies," the main constituencies and headquarters of which are practically all in the home lands, will occupy a safe or unsafe position according to the way fundamental doctrines are held by those who "hold the ropes." The needed ropes to-day are not so much those woven of financial fibres as those whose strands are faith. This is not to say that financial support is by any means oversupplied—the case is quite the reverse—but to emphasize by this comparison the need of a more implicit and honoring dependence upon God—upon His Word, His Son, His Spirit. Paul's prescription to Timothy as an antidote for the perils of the "last days" was, "*Continue* in the things which thou hast learned . . . and the Holy Scriptures which are able to make thee wise unto salvation which is in Christ Jesus." Let us "*continue in the faith*," for the work of the missionary and indeed for every Christian, is to bring Salvation to men through faith in the Lord Jesus Christ.

No matter how many ways there are that sympathetic workers can be usefully occupied in meeting the needs of the distressed people of heathen lands, we hold that the supreme business of a missionary is to take to benighted people the Good Tidings that they, who (like ourselves) have been born in sin and (further than ourselves) held by chains of custom and heredity, can be born anew, not by age-consuming transmigrations or by a life-time's accumulation of merit or by a gradual dawning of enlightenment through education, but by the Will of God through belief in His Son. We hold that this message can only be effectively delivered by those who have themselves been born again and stand sound in the faith. Therefore the China Inland Mission, in its "Principles and Practice" (virtually the Mission's constitution) has always had the following requirements: "Candidates are expected to satisfy the Directors and the Council to which they apply as to their soundness in the faith on all fundamental truths, by handing in a written statement of their convictions, as to the divine inspiration and authority of the Scriptures, the Trinity, the fall of man and his consequent moral depravity and need of regeneration, the atonement, justification by faith, the resurrection of the body, the eternal life of the saved, and the eternal punishment of the lost. They must be catholic in their views, and able to have fellowship with all believers holding these fundamental truths, even if widely differing in their judgment as to points of church government. If conscious that their views differ in any important point from those usually held by evangelical Christians, they are expected candidly to state this. Should the views of any one on any of the above-mentioned points subsequently change, he must, if in the field, inform the China Director or his Deputy, of the change; and if at home, the General Director or the Home Director for the country from which he went out; and whether in the field or at home, he must be prepared to resign his connection with the Mission."



# Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Let us pray that the traditional belief of the Church, upholding the authority of the Holy Scriptures, may be preserved (pages 131, 132, 143).

Give thanks for the unity and the successful outcome of the Mission's United Conference of April (pp. 132-135).

Pray for the leaders of the Mission upon whom great responsibilities rest (pp. 134, 135).

Pray that the National Christian Council may be guided by the Lord to the blessing of His work in China (pp. 135-137).

Give thanks for the work of the Holy Spirit in Miss Gregg's "missions." Pray for those who took their stand for Christ and remember her future meetings (pp. 137, 138).

Pray for the disturbed sections of China and that the work of missionaries among wounded soldiers may bring many to Christ (pp. 138, 140, 142).

Give thanks for the protection granted to our workers amidst warfare (pp. 139-141).

Pray for the province of Shensi that a good governor may be appointed, and pray for Governor Feng of Honan that he may be kept and guarded in the midst of his new responsibilities (pp. 141, 142).

Pray that the anti-Christian movement among students may come to naught (p. 141).

ORDERS  
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READY FOR  
DELIVERY



A FOUR-LEAF TURN-OVER CALENDAR. CONTAINS "CHOICE SAYINGS" OF HUDSON TAYLOR. HAS FOUR BEAUTIFUL RIVER SCENES OF CHINA PRINTED IN FULL COLORS—ONE ON EACH LEAF. SIZE, 6 1/4 BY 10 INCHES. PRICE, 50 CENTS POST-PAID.

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237 SCHOOL LANE, PHILADELPHIA, PA.  
507 CHURCH STREET, TORONTO, ONT.

Pray for Mr. Hsieh's meetings and the new bible-woman at Chowchih, Shensi (pp. 141, 142).

Will someone specially pray for the young lad near Masha who came so near martyrdom for Christ (p. 142)?

Pray for Shu-ying and other sad girls of China (p. 142).

Thank God for the elderly vegetarian now become a preacher of the Truth (p. 142).

Give thanks that the political situation seems improving and continue to ask God that wise counsel may prevail in the formation of a new government (p. 142).

Give thanks for baptisms (p. 142).

Pray that the home churches and the missionary societies in the field may all "continue in the faith", not merely officially, but really and individually as to their members (p. 143).

## ARRIVALS

July 31st, 1922, at Vancouver, Mr. and Mrs. C. H. S. Green and two sons, and Miss M. A. Reynolds, from China.

## BIRTH

June 3rd, 1922, at Tsinchow, Kansu, to Rev. and Mrs. L. C. Whitelaw, a son, Donald Alexander.

## DEATHS

August 12th, 1922, at Shanghai, Rev. F. W. Baller.

August 19th, at Toronto, Ont., Mrs. W. J. Hanna, from pneumonia.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, JULY, 1922

PHILADELPHIA										TORONTO									
No.	1st.	Amt.	No.	1st.	Amt.	No.	1st.	Amt.	No.	1st.	Amt.	No.	1st.	Amt.	No.	1st.	Amt.	No.	1st.
926	3rd	\$ 30 00	1001	17th	5 00	931	3rd	10 00	1012	19th	7 00	1059	31st	3 00	867	11th	10 00	909	15 00
930	5th	20 00	1002	18th	5 00	943	7th	75 00	1012	20th	2 00	1060	Int.	15 00	869	12th	2 50	910	25 00
933	5th	30 00	1006	18th	5 00	943	7th	75 00	1012	20th	2 00	1061	Int.	15 00	870	12th	2 50	911	25 00
936	5th	50 00	1015	19th	100 00	950	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
937	5th	25 00	1016	19th	100 00	952	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
938	5th	15 00	1017	19th	100 00	953	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
939	5th	10 00	1017	19th	100 00	953	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
940	5th	5 00	1019	20th	5 00	956	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
944	5th	25 00	1021	20th	15 00	957	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
945	5th	20 00	1022	20th	5 00	958	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
946	5th	100 56	1023	20th	300 00	959	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
949	5th	5 00	1025	21st	25 00	961	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
951	5th	10 00	1027	21st	25 00	966	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
954	5th	10 00	1028	21st	7 00	966	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
955	5th	40 00	1028	21st	7 00	966	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
962	5th	1 00	1038	21st	1 50	967	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
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969	5th	50 00	1042	21st	10 00	986	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
971	5th	30 00	1044	21st	100 00	985	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
974	5th	10 00	1043	21st	2 00	984	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
975	5th	5 00	1048	21st	20 00	990	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
976	5th	5 00	1049	21st	15 00	990	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
977	5th	2 50	1050	21st	25 00	994	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
978	5th	4 74	1053	21st	5 000 00	996	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
980	5th	400 00	1057	21st	15 60	997	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
981	5th	10 50	1057	21st	300 00	998	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
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983	5th	25 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
987	5th	25 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
988	5th	5 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
989	5th	2 50	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
991	5th	10 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
992	5th	70 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
993	5th	20 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00
995	5th	5 00	1065	21st	5 00	1005	8th	25 00	1013	21st	50 00	1066	Ref'd	20 25	873	12th	7 46	915	25 00

## FAMINE FUNDS

From Philadelphia and Toronto—  
Famine Relief, July \$ 434.40  
Brought forward 1,226.22  
Seven months, 1922. \$1,660.62

## MISSION FUNDS

From Philadelphia—  
Missionary and General. \$8,921.57  
Special Purposes. 4,164.47  
\$13,086.04  
From Toronto—  
Missionary and General. \$1,896.85  
Special Purposes. 418.85  
2,315.70  
Total for July \$15,401.74  
Brought Forward 78,040.54  
Seven Months, 1922. \$93,442.28



以便以設耳

EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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OCTOBER, 1922

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## CONTENTS

THE FATHERHOOD OF GOD—By Rev. C. J. Wachtel.....	147
"PRAYING ALSO FOR US"—By Dr. Northcote Deck.....	148
A LIFE POURED OUT—MRS. W. J. HANNA....	149
THE NEED OF ENLARGING THE EDUCATIONAL WORK OF THE MISSION—By Mr. D. E. Hoste.....	150
TEACHING SCHOOL, A SERVICE FOR GOD—By Miss E. L. Larsen.....	151
THE BORDEN MEMORIAL HOSPITAL AT LANCHOW—Report.....	152
THE LISU OF THE SALWEEN RIVER—By Mr. J. O. Fraser.....	154
OVER THE HILLS TO A LISU WEDDING—By Mrs. H. W. Flagg.....	155

FROM UNWILLINGNESS TO JOYOUS SERVICE—By Miss S. E. Claussen.....	156
THE CLOSE OF A MISSIONARY'S LETTER.....	156
THREE CHRISTIANS AMONG THE TRIBESPEOPLE—By Mr. W. T. Herbert.....	157
THE HOSPITAL SETS MR. LI ON THE RIGHT ROAD—By Mr. F. K. Schoppe.....	157
A TRAVELED "TRAVELER'S GUIDE"—By Mr. A. Moore.....	157
OUR SHANGHAI LETTER—By Mr. J. Stark.....	158
EDITORIAL NOTES—F.F.H.....	159
PRAYER CALLS—PRAISE ECHOES.....	160
ARRIVALS, DEPARTURES, ETC.....	160
DONATIONS.....	160



HARVESTING IN YUNNAN  
ON THE FU MIN PLAIN AMIDST THE MOUNTAINS, A DAY'S JOURNEY NORTH OF TAKU. THESE WOMEN (OF A TRIBE CALLED BY THE CHINESE, BA-TSI) ARE CUTTING RIPENED RICE WHICH WAS BLOWN DOWN IN A STORM

Photograph by Mr. C. G. Gowman



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

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Home and Offices,

235-237 School Lane, Germantown,  
Philadelphia, Pa.

Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices

507 Church St., Toronto, Ont.

E. A. Brownlee, Secretary

Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
Union Secretary

## Local Centres

Home and Offices

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Charles Thomson, District Secretary

702 Knickerbocker Building, Los Angeles, Cal.  
Ralph D. Smith, Representative

598 Princess Ave., London, Ont.

F. A. Steven, Representative

6506 Ventnor Ave., Ventnor, N.J.

Frederick H. Neale, Representative

*Inquiries, offers of service, donations, or orders or publications may be directed to any of the above centres.*

*N.B.—The map on the opposite page is designed to locate roughly the places referred to in this publication. Whenever the name of a place is given in our pages it is usually followed by a second name—that of the province (as Anjen, Kiangsi, or Kaifeng, Honan). By turning back to this map and noting the situation of the province, the general part of China referred to can easily be determined.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's Inland provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1921): Missionaries, 1,110; paid Chinese helpers, 1,853; voluntary Chinese helpers, 1,811; stations, 246; out-stations, 1,602; chapels, 1,250; hospitals, 17; dispensaries, 97; native schools, 476; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. (Neither collections nor personal solicitation of money is authorized.)

**Income** (1920: N. America, \$173,219.59; Great Britain, \$226,582.71; Australasia, \$39,018.13; China, \$107,642.95; Associate Missions, \$208,412.56; total, \$754,875.94.

**Results:** Churches, 1,094; baptized in 1920, 4,334; communicants in fellowship, 53,470; others under regular instruction, 53,920 (1920); baptized since commencement, 81,092.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the private use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





THIS MAP WILL SHOW TO READERS THE RELATIVE POSITIONS OF THE PROVINCES AND OUTLYING DEPENDENCIES OF CHINA, TOGETHER WITH THEIR POPULATION

TORONTO

OCTOBER, 1922

## The Fatherhood of God

By Rev. CHARLES J. WAEHLTE\*

*"As many as received Him, to them gave He the right to become the sons of God, even to them that believe on His Name"—John 1: 12.*

ALL over the world to-day Satan is preaching the Fatherhood of God and the Brotherhood of Man. The millionaire in his palace is advocating it. The radical is shouting it from the street corner. The Bolshevik is demanding it at the point of his red sword. The Sunday school books say it is so. And a host of preachers are proclaiming this lie of Satan from pulpits that have been dedicated to the truth and honor of God. We are all brothers, they cry, no matter if we are murderers, blasphemers or liars, and God is the Father of us all. But don't you ever believe it!

The man who says that God is the Father of every wicked and rebellious man in this world is taking solemn issue with the Son of God Himself. Jesus said it is not so. He plainly declared that there are people in the world whose father is the Devil. "Ye are of your father the Devil, and the lusts of your father ye will do" (John 8:44). This one verse is enough to shatter forever the doctrine of the Fatherhood of God and the Brotherhood of Man. There are two fathers. God is a Father, and the Devil is a father. In another passage, the Lord proves to us that the Devil has children. "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matthew 13:38).

Paul once set his eyes on a sorcerer and a false prophet, and said with great earnestness, "O full of all subtilty and all mischief, thou child of the Devil" (Acts 13:10). Here Paul filled with the Holy Spirit, substantiates the word of our Lord, that there is such a thing as a child of the Devil. But Satan is preaching to-day that we must call God the Father of every sorcerer and false prophet, whom Paul declares are children of the Devil.

No man can call God his Father until he loves the only begotten Son of God, our Lord. The Jews, who despised Jesus said, "We have one Father, even God." Jesus instantly told them it was not so. "If God were your Father ye would love me" (John 8:41). No man can call God Father until he loves

Jesus. Yet we are told we must call the whole world brothers, no matter if they hate and revile our Savior, and slander and blaspheme that worthy Name.

In the first chapter of John, in the twelfth verse, the Holy Spirit shows us who are the true children of God and who alone have the right to call God their Father. "As many as received Him, to them gave He power (or the right) to become the sons of God, *even to them that believe on His Name.*" The moment a sinner believes on the Lord Jesus Christ, that moment God gives him the right to be His son, the right to be His child. Before that, he is an alien, a foreigner and a stranger to God. But the moment he believes, he is adopted into the family of God and God gives him "the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15). No unsaved man can pray, "Abba, Father." That is the cry of the Holy Spirit in the true believer's heart, and every child of God, every saved man, has that Holy Spirit, otherwise he could never be God's son. "As many as are led by the Spirit of God, these are the sons of God" (Romans 8:14).

False teachers may deny the words of truth that fell from the lips of the infallible Christ, and tell us all men are brothers and children of God, but the Bible declares emphatically, "They which are the children of the flesh, these are *not* the children of God" (Romans 9:8). A man that is born just once is not a child of God. He *must* be born again before he can become a child of God. He must be born of the Spirit, for "the children of the flesh are not the children of God." He must be "born from above."

Right here is the great reason why Satan preaches this wicked theory. So he can deceive sinful people into believing the false hope that they can be children of God without being born again. Do not be deceived. God is not the Father of the unsaved. He is their Judge. God only becomes our Father when we *believe*. "For ye are all the children of God by *faith* in Christ Jesus" (Galatians 3:26).

When the time comes into a sinner's life that he can *love* all his enemies and *bless* all them that curse

\*From "The Pilgrim," Alcolu, South Carolina.



him, and do *good* to all them that hate him, and *pray* for all them which despitefully use him, then he has a right to call God his Father. But no man has, or can have, such a spirit in his heart until God creates in him a new and a clean heart. "I say unto

you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; that ye may be the *children* of your Father which is in heaven" (Matthew 5:44).

## "Praying Also for Us"

By Dr. NORTHCOTE DECK of the South Sea Evangelical Mission, Solomon Islands

THE voice said pray... What shall I pray? Yes, what shall you ask for us in the mission field? What benison, what benediction would you bestow on isolated missionaries through your prayers? We in the field know that life in the home lands is so full, so overfull of duties and distractions, that prayer is scarce and very precious, and needs to be conserved and rightly directed that it may produce the greatest results. What, then, shall you pray for us?

Why, there is nothing more profitable, more priceless that you can ask for us, than that, in spite of physical weariness and "often infirmities" and the care of many churches among multiplying converts, we may be *enabled to remain upon our knees*. For there is a praying in detail that has got to be done if the infant churches are to grow and prosper. And that detailed praying can only be done by those on the field. Only *we* can know the names, the lives, the temptations of the converts. Only *we* have seen the little churches nestling in the hidden bays, or perched among the mountains. Only *we* can follow the hundreds of teachers in detail, in life, in mind, and can know and prayerfully meet the sudden perils and crises of the churches.

And we? We fall asleep upon our knees! To our shame, often "He cometh and findeth" us asleep. (True, there are worse places to sleep, and I am sure the sleep of weariness will never invalidate true praying.) Yet we would not shirk this most fruitful, most essential service, nor seek to abandon it to others. For "prayer must ever be primary"; all other service, even in the field, is but secondary. But we earnestly desire, "through your prayers, and the supply of the spirit," that we might be given enough spiritual energy to "make full proof" of this most vital ministry.

*But we need your help.* For "who is sufficient for these things?" For effectual praying is no mere pastime. It will ever be arduous, it must ever be toilsome. "Virtue" must go out, and much spiritual energy. For there must needs be something of that "resisting unto blood" in this "striving against sin" and the powers of darkness, if we are to "turn the battle at the gate." And more, for our own soul's welfare and development we need to be instant, urgent, in prayer. For prayer so wonderfully enriches all other activities! And, "if any will not work, neither shall he eat," is true also of this "work" of prayer. If there is not in our lives that quality of urgency which *must* find an outlet in the "conflict" of prayer, then neither shall we know the rarest, richest fruits of God, of the Spirit. It is your prayers which can best strengthen us to fulfil this unique service.

*I believe, too, that your prayers can make our praying specially cogent and powerful.* It is an accepted

fact that the effectual preaching of the Gospel owes its convincing effect largely to the concentrated prayers of many saints. So, many prayers, focussed on a preacher, give his words and preaching ministry a supernatural and extraordinary power, not his own. Yet, though not generally realized, this is even more true of the prayer ministry of the one prayed for. There is a cumulative effect in prayer. To produce an electric spark, a low tension current of electricity is passed through a "coil," and induces in the coil a high tension current of greater intensity, which is used to flame out and set on fire the gas of the ordinary motor car. The low tension current is thus concentrated, focussed, as it were, to produce in the instrument, the coil, a flaming spark. And I believe the same effect is literally true of your prayers for us, unworthy though we be in ourselves. Many prayers, so focussed on one life (as is often the great privilege of the missionary or preacher) may reissue from his life, in prayers of greater intensity which will be able to set on fire many hearts, and be greatly used of God.

*I believe this cumulative, intensive effect is true of all who are much prayed for.* In this compound ministry, each has his own appointed function. But as it is only the "low tension" prayers of many saints focussed on one life which make possible the "high tension" preaching which is "mighty" to the conversion of many souls, even so it is only similar prayers, focussed on one life which make possible the "high tension" prayers which set hearts and villages afire. Thus each supplies the lack of the other, another blessed instance of that compacting of the body of Christ, which "every joint supplieth." Only so can we explain the many wonderful and circumstantial answers to our poor prayers, on subjects quite unknown to the church at home, which constantly rejoice our hearts and send us afresh to our knees.

So, when you seek God's face for us, above all, *ask that we may be enabled to pray and to go on praying.* You can ask nothing more profitable, more potent. Pray that the Spirit may so store our hearts with blessed urgings, and "groanings which cannot be uttered," that relief *must* be found in persistent, unwearying prayer. Pray that we may indeed be "straitened" in spirit, till this exacting ministry be accomplished. So, most surely will Christ's church be edified, and His coming hastened.

Lastly, may one thankfully testify, on behalf of many, that your prayer-labor is "not in vain in the Lord," and that constantly the remembrance of the prayers of those in the home lands is the greatest cheer and encouragement to the isolated missionary, when "troubled on every side." How many times we are only "led in triumph" through "strong crying" in quiet rooms in the home lands,



where, unnoticed by the world, there rises the continual incense of many heart-meant prayers, and the Throne of Grace is besieged by those who will not let God go, until He bless us. So then, may each of us, in this most blessed partnership, be

faithful and fruitful and "abounding" in the ministry God has committed unto each.

*"Finally," then, "brethren, pray for us," above all that we may be enabled, by His grace, to continue steadfast in prayer.*

## A Life Poured Out

An appreciation of the late Mrs. W. J. HANNA

THERE was one in Bethany who because she loved our Lord, poured out the contents of a costly cruse of ointment upon Him, and the Master accepted the gift with tender appreciation, making the deed an age-long "memorial" of her.

How seldom it is He finds ardent and self-forgetful love directed toward Himself! How comparatively little is affection given in return to Him who loved us and gave Himself for us!

But there are truly those, rarely found it may be, who imbued with His spirit and reflecting His grace, seem indeed to love the Lord with all their heart and soul and strength and mind. And if these pour out their lives in a shortened but more intense service, let us watch ourselves that we be not among those who say, "Why this waste?" A life poured out for Him is precious to the Master; and sweet to the giver must be the words, "She hath done what she could."

Mrs. Hanna, as Miss Roxie Wood, graduated from the Toronto Bible College in 1897. A few years later she offered to the China Inland Mission and sailed for China in the autumn of 1902. Thus nearly twenty years were spent in foreign missionary service, or very close to half of her lifetime. But her service to the Lord began long before her setting foot in China. More and more is it evident that those who serve the Lord with distinction on the field, serve Him distinctly in the home lands. One who was an observer of her pre-missionary days\* has written:

It was the great privilege of the writer to be closely associated with the late Mrs. Hanna in her earlier years of Christian service when she was no doubt preparing for the wider sphere of usefulness in China to which, almost from the first, she believed her Master was calling her.

In the Sabbath school of our church her love and singleness of purpose gave her an influence as undershepherd in the primary department which brought many into the fold in their tenderest years. In the church, and particularly amongst the young people, Roxie Wood was a leader in all active Christian endeavor, identifying herself with every agency or movement that had for its object the salvation of souls.

It was, however, in the mission work in the "Ward," as the slum district in Toronto was then called, that her peculiar talents were called into the fullest play. All her spare time and thought she gave enthusiastically to this ministry to the wayward and unfortunate.

Amongst the women and girls as well as the children of Centre Avenue Mission her name became as familiar as the Mission itself. She was instant "in season and out of season" as was

also Mr. Hanna who first met his future wife in connection with this work, and together they were a bulwark in the effort to stem the tide of misery and sin in one of the worst parts of a great city.



MRS. W. J. HANNA (nee WOOD) CALLED HOME,  
AUGUST 19TH, 1922

Through all her work in church and mission, Roxie Wood seemed to hear the insistent call of China's millions, and prayed earnestly and long that the way might be opened. Her association with Mr. Hanna to whom the call had also come, and their betrothal removed the last hindrance and they offered themselves for the foreign field.

She was childlike in her faith, single in purpose and faithful to Him who called her. She never faltered or wavered in any Christian task set before her and above all she was the personification of that love that abideth forever.

Her memory will live with all who have been associated with her in Christian work as "ointment poured forth." We have all been strengthened by the fact that like the great apostle, she was not only ready to live but to die also for Him who had called her to this great work of preaching the Gospel in the regions beyond.

In entering upon work inland in China, the journey to Yunnan in the far west was long and difficult. Rev. John McCarthy who was superintending the work in that province, wrote how gladly they had heard of Miss

Roxie Wood's coming and mentioned her being delayed some time for lack of escort. She arrived in February and was married at Yunnanfu to Rev. W. J. Hanna in December 1904. The following is the testimony of a member of the China Inland Mission† resident in Yunnanfu at that time:

Mrs. Hanna, as Miss Roxie Helena Wood, arrived in the province of Yunnan in 1904. For some months prior to her marriage we had the privilege of having her with us as a member of our little household and we have many happy and helpful recollections of that time.

From the first she impressed us as being a strong, whole-hearted servant of Jesus Christ. Her bright, winsome, eager and loyal disposition won for her many friends. The dominant desire of her life was to be as fully equipped as possible for the work to which God had called her.

It was always easy to have fellowship in prayer with Roxie Wood. Her self-effacement and loving interest in the welfare of others were an inspiration to us all. While never regretting having given up home and loved ones for Christ and China, her love and devotion to the dear ones left behind seemed to grow in intensity.

After her marriage to Mr. W. J. Hanna her first sphere of service was Pingyi. Here a sweet Christian home was established and Mr. and Mrs. Hanna had the privilege of living Christ among the people and proclaiming the Gospel to many. Both there and in Talifu the Chinese women and children will greatly miss her.

In 1910 Mr. and Mrs. Hanna came home for their first furlough, making the journey to the coast in

\*Mr. James Acton of Toronto.

† Mrs. F. Herbert Rhodes.



about three months. After furlough they essayed to enter Yunnan from the south by the newly constructed French railway, but on account of the Revolution (1911) and that province being greatly disturbed, they were turned back by Consular orders to Haiphong for a long delay.

After the Revolution there seemed to be a greater receptivity on the part of the people. The church at Tali increased, the Huston Memorial Chapel was built, medical work was carried on; above all, evangelistic work was pursued not only in the city but in the surrounding villages.

Amidst all this Mrs. Hanna had a most active part, qualifying in the divergent capacities of nurse and school teacher, as well as having charge of the women's work, with home duties besides. As a true "soldier of Jesus Christ" she wrote (in 1916), "There is real joy in being able to do 'two people's work' in the service of the Lord, in these days when many are accomplishing that feat in other spheres."

In connection with school work Mrs. Hanna was constant in her study of the Mandarin Chinese, keeping abreast with modern terms and by her facility in the language commanding the respect of teachers and the most critical pupils. Beside this she undertook the teaching of the new phonetic script to the women.

Her nursing training had not been obtained in any hospital course, yet her skill was much sought after. Women came to her with great confidence not only for relief of their own ills, but bringing their babies whose ailments she was able to cure to a wonderful degree. When on her first furlough, she took a term's training under the "Nursing at Home Mission" in Toronto. In addition to this she had taken up, in the last year or two in China, a correspondence course in nursing to further equip

herself in this ministry.

Amidst all the pressure of work Mrs. Hanna never refused a call for assistance. Interruptions were never resented. Hers was a life poured out in loving service.

Beside their own children there was also in the home a little Chinese girl of thirteen called Chia-loh or Carlotta. This child's sudden death from cerebro-spinal meningitis was a great shock. The sad story was related by Mrs. Hanna in our October number, 1921, with the concluding words: "We worked night and day to save her but on the Saturday evening she passed away. Can you imagine the strain? We had to be parents, doctor, nurse, undertaker and pastor. The work of disinfecting fell to me, and with the bible-woman and one other faithful helper we attended to everything we could in that line and with every breath prayed that God would protect our own dear children. The danger even to ourselves was great and not until three weeks had passed could we feel (humanly speaking) that we could 'let our hearts down' as the Chinese say. During those three weeks we have had to lean hard on the Lord Jehovah for His strength and peace."

We in the home lands who are members of Christian communities where, in times of illness, trouble or special labor, work is shared by a *group* of helpers, should consider well what a burden can fall upon *one* servant of Christ, or at most two or three, who represent Him in the midst of a heathen city in China. If one has a tender heart and unselfish devotion the epitaph may well be, "She hath done what she could *not*!" But our God who is the God of the impossible! may indeed be *expecting* such service and may find among those who attempt it the very ones whom he can hereafter place "over ten cities."

## The Need of Enlarging the Educational Work of the Mission

By Mr. D. E. HOSTE, General Director of the China Inland Mission, Shanghai

AT the Conference of the China Inland Mission held in Shanghai at the end of April which was attended by our missionaries from all parts of China, careful consideration was given to the important subject of the Christian training and education of the children of church members and catechumens connected with our stations throughout the country. As is well known to our readers, the object of the Mission from its commencement has been to evangelize the inland provinces and establish churches which, in due time, shall become self-governing, self-supporting and self-propagating.

From the beginning, however, it was recognized by Mr. Hudson Taylor and those associated with him, that if our main objective of building up strong, intelligent churches was to be realized, it was necessary that steps should be taken for the Christian training and instruction of the children of the Christians. The fact that these Christians were, for the most part, but imperfectly acquainted with Christian truth, a large proportion of them being illiterate, laid upon the Mission an increased responsibility in this matter. Otherwise, one of two things was almost certain to happen. On the one hand, large numbers of these children would grow up only

nominal Christians, in the sense that they were not idolaters; but ignorant of Christian truth and also with characters tainted with the vices of heathenism. In other words, there was a serious prospect lest, as time went on, the rising generation should become an incubus upon rather than a strength to the churches. The other alternative was that numbers of these children entered schools of other Missions, thus becoming absorbed into those organizations, and therefore lost to our work. It was recognized that this in itself was not necessarily an evil, provided the religious teaching given were in accord with the evangelical doctrines held by the Mission. The Lord's work is all one, and so long as the great end of establishing Christianity in China is accomplished, it matters but little what part is played by individual organizations. If, however, the teaching given in the institutions referred to were not such as just described, it is obvious that a serious responsibility would be incurred by our Mission if no steps were taken to meet the need ourselves.

When the city of Hangchow was opened by the first party of our missionaries which came out in the "Lammermuir," it was not long before a school was started by the late Mrs. Hudson Taylor, at



that time Miss Faulding. Since then this branch of our work has been considerably developed, the children in our schools throughout the country numbering something under 10,000. It is obvious, however, that these figures represent but a small fraction of the young people for whom we are responsible, in view of the fact that our baptized membership at the present time is about 60,000, with at least an equal number of catechumens.

For years past, the need of extending this branch of our work has been pressed by a number of our missionaries. It is urged that our lower grade schools are quite inadequate, this being still more true in the case of higher grade institutions. As we write these words, the case of an important centre, where we have work, comes to mind as illustrating this point. In this instance, while our church is recognized by all as the largest and strongest of the five or six different Missions in the city, owing to our not having a school, practically all our brightest boys and girls are leaving us to secure the education provided elsewhere, the second generation of church members thus being lost to us. It would be easy to add many more similar instances from all parts of our field.

Those carrying on the administration of the Mission in China, while fully alive to the very serious nature of the above facts, as relating to the present and even more to the future strength and development of the churches, have not been able to cope with the situation owing to lack of means for so doing.

We hope that what has been written will make it clear to all that the educational work which we look upon as essential, cannot be regarded as something separate from the great evangelistic and pastoral objective of the Mission. Such a view would be superficial and misleading. It is not too much to say that if, during the coming years, greater progress is not made, the prospect of our building up strong, intelligent churches, at once sound in doctrine and vigorous in Christian life, will be indefinitely postponed: it becomes indeed a moral impossibility. We take occasion to ask the careful attention of our readers to this subject, because we are most anxious to have it clearly understood that the proposed development, so far from being a departure from the past aim and policy of the Mission, is essential to their realization. In making known this great and growing need to our friends, we wish to make quite clear that we regard it of vital moment that the conversion and spiritual well-being of the pupils should have the first place in the work of all our schools. Hence, in making this appeal for qualified educational workers, we must emphasize with all our power that only those who in their own hearts and minds regard the two objects just mentioned, i.e., the conversion of the children and their building up in Christian life and conduct, as first and foremost, will find a congenial sphere in connection with our Mission.

As already said, we do not undervalue the intrinsic importance of education in itself and as a means of diffusing Christian ideals in the non-Christian community. We as a Mission, however, do not exist for that object. The development of Government education in many parts of the country, which,

of course, is entirely non-Christian, in our judgment emphasizes the need which we are endeavoring to bring before our readers. To attempt to frame in detail a uniform procedure in the development of our educational work through a country so vast as China, and where conditions vary widely in different parts, is impracticable. It might, indeed, with some justice expose us to the criticism of being doctrinaire. The broad fact remains, however, that unless we have the means, both in workers and funds, largely to develop our Christian schools, we cannot expect to realize our great objective of the evangelization of our field and the establishment in it of self-governing, self-supporting and self-propagating churches.

## Teaching School, a Service for God

By Miss EDNA L. LARSEN, Suifu, Szechwan

IN our school we have sixty-seven girls in all, thirty of whom are boarders. The gentleman teacher, Mr. Hsiao, has become a Christian since coming here to teach, a little over two years ago, and was baptized last summer. I am so thankful to have such a man in the school. Christian "B. A.'s" are not very common.

We have seen, and are still seeing, continual evidences of the work of the Spirit in our midst. One by one the girls are acknowledging their faith in Christ. They are generally in school about four or five years, and sometimes longer, before they take this step.

It is wonderful to see the change of attitude in the girls after they become boarders. One girl in particular who was very indifferent when a day pupil, has now refused to worship idols in her home and exhorts her mother not to do so. God's Word has its effect on their lives, and the general spirit in the school does much toward helping them to believe. To take them right out of their heathen surroundings in their youth and put them into a school where there is daily worship and where the Bible is taught daily, must tell in their lives and establish them in the faith. So I praise God for the great privilege of serving the Lord in this way.

There are six girls in the graduating class (which corresponds to our eighth grade at home). Five of these girls are Christians. We are praying daily for the one girl who says she cannot believe in the "virgin birth" of the Lord Jesus. She says she believes in God but cannot believe in Christ as the Son of God.

There are two other girls, daughters of a Taoist priest, who have been in school for several years and have not as yet taken any stand. But just lately one of them has seemed to take more interest and is attending a daily prayer meeting which some of the Christian girls started. It will not be easy for her to become a Christian as you can easily imagine.

It has been a source of joy to see some of the Christian girls taking a personal interest in the salvation of their friends, meeting daily at dusk to pray for them.





SCHOOL GIRLS OF SUICHU AND THEIR TEACHERS. THE FOREIGNERS (FROM LEFT TO RIGHT) ARE MRS. BRISCOE (NEE KUEHN), MISS CARRIE ANDREWS, MISS HARNEY AND MISS EDNA LARSEN. AT MISS LARSEN'S RIGHT STANDS MISS PAN AND IN FRONT OF MISS PAN, MRS. LIANG, WHILE IN FRONT OF MISS LARSEN STANDS MISS FAN. TO THE LEFT OF MISS ANDREWS STAND MRS. HAN AND MRS. CHAO, TWO BIBLE-WOMEN.

## The Borden Memorial Hospital at Lanchowfu, Kansu

Excerpts from the Report for 1921

THIS hospital, built with a liberal sum bequeathed in memory of the late William Borden of Chicago, under the auspices of the China Inland Mission, is the most inland Mission hospital in China, being twenty-five days' journey from rail-head. It is the only hospital at work in this province of Kansu, with its ten million people, although dispensary work is carried on by missionaries in most of the stations. The great distances and the scattered population affect our work as it does other forms of missionary effort.

It has recently been stated in a Medical Missionary periodical that in present-day China, foreign doctors enjoy the full confidence of the people and so have unlimited scope and opportunities for reaching sin-laden souls through their disease-ridden bodies. We praise God that this is true of many parts of this dark land, but wish to emphasize that conditions are different here. Superstition, ignorance and prejudice still obstruct the approach to the heart of the Kansu heathen, although this is often concealed behind a simple, friendly exterior. Medical missionary work is, therefore, still in its infancy, and growth slow.

The year opened under the strain of earthquake conditions, not half a month having passed since the terrible catastrophe of December 16th, 1920, when two to three hundred thousand people perished.\* The doctor was away most of January, seven days'

journey from here, in response to the urgent appeal of an enlightened official many of whose people were suffering from terrible injuries. Fractures and burns were the order of the day, whilst sorrow, despair and apprehension (as minor shocks were still recurring frequently) all combined to present an unparalleled opportunity for the healing and preaching art.

The hospital was also closed most of February during the festive season of the Chinese New Year, when special meetings are held for the Christians to counteract the temptation to join in idolatrous practices at this time and also a week of evangelistic effort when the city church is packed to its doors every day.

Reopening about the third week, by March work was in full swing. This and the three succeeding months are usually our busiest ones and this year was no exception. We had between forty and fifty patients in our wards most of this time, men and women included. The men out-patients numbered thirty and upwards each day, frequently over forty and on one occasion sixty-four, our previous record having been only forty-four. The numbers slack down in July and August, when usually a short holiday is taken in turn by the staff. With Dr. and Mrs. King on furlough, however, this was not possible this year, as it would probably be detrimental to the growth of the work here if hospital were closed in the summer.

The autumn months are generally marked by quiet steady work. An opportunity was provided for our senior medical assistant with two nurses

\*Illustrations of the extraordinary effects of this earthquake appeared in the National Geographic Magazine for May, 1922, which may be obtained (for 50 cents) from the National Geographic Society, Washington, D.C.



to visit the Moslem centre of Hochow, three days' journey to the west, for medical and evangelistic work during October. A few days after his return a telegram from Tsinchow, nine days' journey to the southeast, informed us that a fellow missionary was desperately ill with typhus, and asked for help. There being no other way, the medical assistant was left in charge of the somewhat restricted work, while the doctor answered the call and was enabled to make the distance in half the usual time on horse-back.

Out-calls, sometimes the despair of a single-handed doctor, were about forty in number through the year, but occasionally two or three patients could be seen in one call. One evening soon after the Chinese New Year, four brightly illuminated rickshas drew up at the hospital gate and two smartly dressed police officials alighted and presented the card of the leading general in the city, with an urgent request to go at once. After a ride of a couple of miles we arrived at the scene of a sad and disastrous accident. Some fire crackers had been inadvertently let off as the general's cart was passing. The mule was greatly startled and dashed down the crowded street. Before the animal could be stopped eight pedestrians had been laid out, including the carter, all with more or less severe injuries, chiefly of the head. Happily, when blood and dirt had been washed off, most wounds proved of little significance. One man, however, the headmaster of the government normal school for girls, was found in a critical condition and died shortly after from hæmorrhage on the brain.

In maternity work we have a field in which western methods are confessedly vastly superior to the crude, aye, barbarous procedure of the Chinese women. And yet it is a line that we still undertake with no little trepidation.

In addition to the natural prejudice against a foreign doctor, the inherent reticence of the Chinese women to call in a member of the opposite sex at such a time will always preclude a large increase in the number of confinements attended. Here is a sphere that affords abundant scope for a lady doctor missionary. Who will come?

The general evangelistic work of the hospital is carried on through morning prayers, held in the hospital chapel and attended by the hospital assistants and servants and all ambulatory patients; through ward teaching, distribution and selling of tracts and books, and preaching in the chapel during out-patient mornings. There is also a regular Gospel service held every Sunday morning in the hospital chapel in the conducting of which leading members of the city church take a share with us. Our evangelist left us early in the year and a suitable successor to this important post has not yet been found. We are glad to report that a few have joined the Lanchow church and hope that others elsewhere have also turned to the Lord as the result of their stay in hospital. We earnestly solicit help in prayer.

The women's out-patient work on the whole has been encouraging. As two days a week are reserved for operations, out-patients are seen on the remaining four, and sometimes they begin to arrive as early as seven in the morning. It is not unusual

to be greeted on a bright summer morning by the braying of a donkey or the rumble of a cart, followed by the familiar query, "Where is the hospital?" Perhaps several women with their male relations have traveled some days' journey to get to us.

Summer is the best time for them as the days are long and baggage can be reduced to a minimum. The wadded coverlet used by the whole family is left behind for the other members to curl up in! At the end of a long dusty journey, to be invited to sit in a cool shady room is just the beginning of things. True, the room is awfully clean, the very cleanliness makes them a little afraid, but a few words from a Chinese nurse or woman helps them to take courage. While they sit and study the place, others join them and some who have been before can tell a wonderful tale of bad sores healed, eyes almost blind made well. Some have "eaten" the foreign "mengioh" or chloroform, have been cut, and are quite whole again. So the conversation goes on, making a merry buzz like any dispensary at home.

Babies are the same everywhere and above the din of the women's voices is the baby's clamor for bread or sweet stuff. Babies suffer much in China; the foreign doctor is often their best friend.

Definite preaching or teaching is done during the morning before the doctor comes round. To approach an ignorant country woman often requires a lot of preliminaries. She cannot understand what the sickness of her stomach has to do with worship! Another patient will offer help and in a loud voice tell her and the others that on one hand we heal disease and on the other we tell of a wonderful God called Jesus, and then she will go on to tell something of what she has heard of the love of the Savior. We use charts and pictures illustrating Bible stories. Sometimes we have a quiet, attentive crowd and one can feel that the seed has taken root. At other times many and varied are the interruptions and the Gospel seems little wanted. Such is the goodness of the Lord, that often a patient will come again and some remark will let us know that the message has had power.

Pray for us—that Jesus Christ may be lifted up—that sin-sick souls may be cleansed and healed—that we may see definite conversions.

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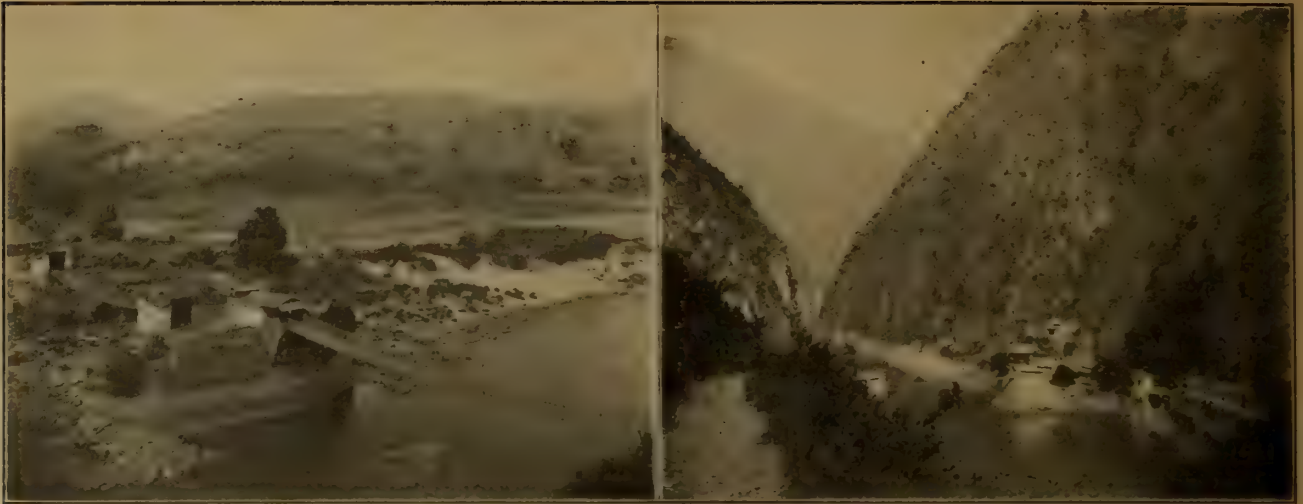
"We have a God who delights in the impossible, who challenges the meanest of his followers to attempt that which no man has ever attempted, and to succeed. We have a God who, typified in the Old Testament by Elijah, His servant, pours out the water on the burnt sacrifice, and does it a second time and a third time in order to make it impossible for Himself to answer by fire—and then does it! The problem of the Moslem World has been designated as the impossible possible problem. We stand before this task and remember the words: 'The things that are impossible with man are possible with God'."

—Dr. Zwemer.

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No inheritance without sonship.  
 No sonship without spiritual birth.  
 No spiritual birth without Christ.  
 No Christ without faith. —Robert Garry.





TWO GREAT RIVERS OF WESTERN YUNNAN, THE SALWEEN (LEFT) AND THE MEKONG (RIGHT). IN THE RAINY SEASON THE SALWEEN FLOWS UNDER BOTH SPANS OF THIS DOUBLE BRIDGE. THIS IS A POINT ON THE RIVER CONSIDERABLY ABOVE THAT REFERRED TO BY MR. FRASER. THE VIEW OF THE MEKONG GORGE WITH ITS SLENDER SUSPENSION BRIDGE AND THE TRAIL LEADING STEEPLY DOWN ONE SIDE AND UP THE OTHER, ILLUSTRATES THE DIFFICULTIES OF TRAVEL IN THAT REGION. YUNGCHANG, WHERE MISS KRAIZER, MISS HUNTER AND MISS JACK ARE LOCATED, LIES MIDWAY BETWEEN THESE RIVERS, ABOUT A DAY AND A HALF FROM EACH OF THE POINTS ILLUSTRATED.

*Photographs by Dr. W. T. Clark*

## The Lisu of the Salween River

By Mr. J. O. FRASER, Tengyueh, Yunnan

AT present I am out on itineration, in British territory (Burma) east of the Salween river, where we have two hundred families of one-year-old converts. The Salween is one of four great rivers rising near each other in eastern Tibet, the other three being the Mekong, Yangtse and the Yellow Rivers; and it is of special interest to us in that it cuts our new Lisu district almost exactly in half. It runs in such a deep furrow between high mountains, that to cross it you have to go steeply down, down, down, for several miles, then after crossing by ferry go steeply up, up, up again, for several miles the other side, so that you do not care to cross and re-cross it more than necessary. The river marks the boundary, just here, between China and Burma, being Chinese on our (western) side and British on the east. There is a marked difference between the Lisu on the two sides of the Salween, both in costume and dialect, for the river is an effective wall of separation and there is not very much intercourse between them.

Over this side of the river the people are rather ignorant, poor and dirty compared to those on the China side, and their only having turned Christian a year ago makes them seem specially raw and backward compared to our two-year-old converts in Chinese territory. The country, to begin with, is poor and barren over here, the mountains high and rocky, and the poverty of the people is terrible. Many, if not most, of them are clothed in rags and tatters, and the poverty, plus the dirt (though I can never quite understand why dirt should be a necessary accompaniment of poverty, either here or at home; water is cheap at least!) makes it somewhat of a trial to the flesh to visit them. They seem so stupid too, and one has to confine the teaching to the beggarliest of beggarly elements all the time.

You will be mistaken if you think it is possible

to preach straightforward Gospel sermons to such raw and ignorant converts. Their minds are so full of ignorant and superstitious notions, as well as (often) poisoned by foolish rumors and absurd stories about us and our work, that you have to fight your way through any amount of barbed-wire entanglements before you get to the trenches of their minds. Or to change the figure, the forest was cleared for ploughing and sowing when they first "turned Christian"—one comes back in a year's time to find it all overgrown again.

You have to spend such a lot of time over mere externalities, rules and regulations, etc.,—as to whether a Christian, though not growing opium himself, may work for a heathen on the latter's opium fields—or whether pickled beans may be eaten (they are pickled with liquor)—what to do when your son's fiancée is still in a heathen family and the latter insist on being given liquor to drink at the wedding—whether an opium-smoking convert may be allowed to come to worship—whether children of heathen Lisu should be allowed to study (the converts, until they get word from me to the contrary, usually refuse to allow heathen children to study, and even turn them away when they want to come to services!)—whether you may wash clothes or hunt game on Sundays, etc., etc.

These details mean such a lot to them, and their motive in being so particular about observances is (to us) a low and superstitious one: they are afraid lest if they do not obey the "rules" to the letter, demons will "bite" them. There is far too much of an inclination to regard the purpose and end of being Christian as simply to ward off evil influences and no more.

And their slowness and stupidity! Their answers to my questions (when they answer at all, for some are so timid that you can hardly get answers of any kind out of them) are often laughably absurd.



They are not used to thinking, and it is evidently quite a painful process when they start in. Impatient with them? Well now, just let me whisper to you,—Yes, I am afraid I *do* get a little impatient with them, sometimes. But then reflecting on the dense ignorance these people have been born and brought up in, the absolute lack of instruction, Christian nurture, or advantages of any kind, you feel rather sorry you were ever impatient with them! And they mean so well too! You see them sitting there—men, women, boys and girls—in all their dirt, poverty and ignorance, you remember One who was never impatient, never harsh, even with sinners and outcasts, and your heart melts to them again, and you feel you understand a little of what it means when we are told that He “had compassion on them, for that they were as sheep without a shepherd.”

They have put up seven or eight chapels this side of the river. On our side there are about the same number too. Do you know, I find that the state of the people, in heart and spirit, is fairly accurately reflected in the chapels they put up? Where the people are not very much in earnest they put up poor, ramshackle places, but where they are really warm and whole-hearted, it is just natural for them to put up nice, clean, neat little chapels. I don't have to tell them: they just do it without being told!

I think of a chapel in a village near our present Mission station where I slept two nights recently. The people of the village have a very good, capable and earnest man for a leader (oh, for such men everywhere!) and they have put up a chapel which is a credit to them. Nothing wonderful about it—oh, no, no! It is not a pretentious building at all. But it is put up nicely, neatly; a little “vestry” for the visiting missionary to stay in, another little vestry for the people to wait in and warm themselves at a fire in cold weather, and a chapel (earth floor) with benches neatly made and arranged, and a table and stool for the preacher. The “walls” are of ordinary bamboo laths (woven) and roof of thatch just like their own houses. The ground is carefully levelled, there is a big level area in front of the chapel and a properly dug road leading up to it. These “little” things do not escape me, I can tell you, for they just speak to me of the warm-heartedness of the people of that particular village, of which I am quite aware apart from the chapel. And they have only been Christians a couple of years.

If you had been there you would have felt just the same as I did, I am sure, as I surveyed the chapel alone by moonlight after the evening service. Felt—how? Why, proud of it! And as I looked at it, I thanked God for the warm-hearted brothers and sisters (His “hundredfold”, Mark 10:30) He has given me—the Lisu converts who put it up! And as I slept alone there in that chapel vestry, I wouldn't have exchanged it for the palace of King George himself! In Lisu they call a chapel “God's house,” and perhaps God Himself rejoices in it just as I do and as you would if you were here!

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

## Over the Hills to a Lisu Wedding

By Mrs. HERBERT W. FLAGG, Longling, Yunnan\*

A YOUNG woman from one village was to be married to a young man of a nearby village and, being of Christian families, they wished to be married in a Christian way.

The day came for our going; the sun was warm and bright, the sky blue and cloudless. Several Lisu had come for us and very kindly carried our goods. Our little Ruth went on the back of a Lisu in Lisu fashion, and finding it very comfortable, promptly fell asleep. I was upon a mule which my husband was leading. Traveling in Lisu country is by no means easy and the only ways are by foot or horseback.

The scenery was very beautiful. Down the valley tumbled a stream. The road led in and out at the foot of high hills, mostly covered with brown, dry ferns. Occasionally, however, we would come to a wooded hillside or a large clump of bamboos which waved to and fro like huge ferns.

While the Lisu are high up in the mountains, they do not live in the exposed parts, but one finds their homes tucked away in sheltered spots.

It was to such a home we arrived. The welcome was warm and sincere. Honey tea was given us, which was most refreshing, while preparations were made for a meal. Meanwhile we sat around the fire, not too close, as the smoke is rather offensive. However, the fire was bright and cheery and we enjoyed watching the Lisu squatting about it, chattering like magpies and drinking the bitterest of tea.

Presently the meal was served and it did taste good. Very simple indeed it was compared with the Chinese feasts, but the Lisu are very poor. They thought that we, being teachers, must have a table to ourselves and be given the best. The others had corn, while we had rice. We soon prevailed upon our host to give us corn, however, as we preferred it. Then there were the great slices of fat pork which to a Lisu are most delicious, also nicely cooked lean pork, goat meat, ground corn balls, beans, potatoes and other vegetables. After these we were again served with honey tea.

Our host gave us a warm invitation to stay with him but knowing how many guests there were, we decided to sleep in one room of the chapel.

Sunday was a very busy, happy day. The people were constantly about us and in the time before the services my husband taught hymns to those who wanted to learn.

Monday, the day for the wedding, broke bright and clear. With us, a wedding is at the home of the bride, but not so with the Lisu. The bride must go to the bridegroom's home and, the Lisu being simple mountain people, she must walk.

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\*The baptism of over two hundred of the tribespeople in Mr. and Mrs. Flagg's district has lately been reported. Mr. Fraser together with Mr. and Mrs. Flagg had been giving instructions to these people for more than a year, so their reception into the church was not in any way a superficial “movement.” It is expected D.V. that some two hundred more will be baptized before the end of the year.



The sound of the guns announced that the bridal party was approaching. They stopped at the foot of a small hill just below the home of the groom. He with his relatives and friends then went down and before the greetings, a bridal hymn was sung. It was all very solemn and touching. After the hymn, handshaking took place. Mr. Fraser has taught his Christian Lisu to shake hands with one another and a very friendly custom it is.

The bride, assisted by two women, came along slowly with her head bowed so low that her face was hidden. When the guests had been seated in an oblong space provided for them, tea was served and the ceremony took place.

First of all, the bridegroom had to be found. Engaged people are very shy of each other and even

after marriage a man and his wife are not often seen together. This important member of the bridal party having made his appearance, the two stood up before my husband who with a few simple words made them husband and wife. Congratulations then followed after which the newly made husband disappeared, to be seen shortly afterward with a group learning hymns. The bride was led away to her apartment and was not seen again that day.

A heathen wedding is very different. Wine is drunk in abundance, and often there are quarrels which sometimes result seriously.

One could not but thank God for these who have put away the old things, though they know very little about the new doctrine.

## From Unwillingness to Joyous Service

A valedictory message by Miss SUSIE E. CLAUSSEN

I HAVE no excuse for not going as a missionary to China.

Many reasons for not going came up in my mind when I heard the call. Not being fully surrendered to my Savior, I was afraid—afraid to go off to a foreign country away from those I loved and alone. Besides, there seemed to be such insurmountable barriers in the way.

Surely the Lord was not really calling me to go for Him! Surely I could serve Him here in some small way! I was willing to work ever so hard. It would take a number of years of preparation before I could possibly be fit for missionary service. I was naturally a person of a shrinking, almost unbelievably bashful type, and altogether—well, it looked utterly impossible to me.

But repeatedly the 27th verse of the 10th chapter of Mark would come to my mind, almost as often as the objections came. And the call kept coming. I knew that I was not willing. I thought perhaps it was because I was not fully surrendered that the Lord was dealing thus with me, so on my knees before God I besought Him that He would make me perfectly willing, taking all of self from me and making me wholly His own.

The willingness came. One day as I was reading the account of the events leading directly to and culminating in the crucifixion of Christ, God gave me a vision of it all, such as I had never had before. My heart was broken as I felt—in my limited measure—the sorrow He endured, the terrible humiliation He suffered in Gethsemane, before the high priest, and before Pilate, and finally the indescribably heavy burden He bore for us on the cruel cross.

A voice within me asked, "And you, not willing to go for Him when He calls?" How small and unworthy I felt!

From then Jesus led me on in wonderful ways, giving me strength when I was weak, as well as courage and hope and such peace, joy and comfort when the way looked hard and I was faint and almost discouraged.

As we have walked together He has removed every barrier from the way, taking out of my heart, too, many things which do not belong in the hearts of His children. I have grown to love Him more and more as I have come to know Him. Oh, that I could praise Him for His goodness as I know it! As His love fills my heart with praise, I think I can realize, in a small way, what He meant by the words, "If these should hold their peace, the stones would immediately cry out."

Even as a small child, in spite of my shyness, I had a strong feeling that some day I would become a nurse. Now I have my nurse's training, having taken it with service as a missionary in mind.

While attending normal school at Bellingham, Washington, before I took my hospital training, I formed a number of close friendships with God's own people, instructors there, whose influence was a great inspiration to me. I heard a number of



MISS SUSIE E. CLAUSSEN OF SEATTLE, WASH., ACCEPTED BY THE MISSION SEPTEMBER 30TH, 1921, SAILED FOR CHINA AUGUST 24TH, 1922

returned missionaries speak at our Y.W.C.A., one of the first among them being Miss Mary Baxter of the China Inland Mission. Then through another dear friend, I was led to read "A Retrospect" by J. Hudson Taylor, which deeply impressed me. Soon I became a Student Volunteer.

By the time I had finished my nurse's training, all fear had left me, every obstacle had disappeared, and I found that should anything arise to prevent my going, I should be greatly disappointed. I was ready now to trust the Lord. So when the question of what Mission I should make application to came up, I did not find it hard to decide on the China Inland Mission—a faith Mission.

At just about that time I came into touch with Miss Soltau and Dr. Jessie McDonald who were at home in Seattle then, for I had taken my training in the Seattle General Hospital and was nursing in that city.

Shortly after that, I met, at the little Geneva Conference at Bellingham, more China Inland Mission people, who have meant much to me during the past year and have done much toward my preparation for going out.

I know now that it was not my fitness that God wanted, but a chance to work out His

own fitness in me.

I am happy that the time for my sailing is drawing near and that I am going under the China Inland Mission. I believe Jesus Christ is coming soon and am praying that I may be used to win some souls for Him before He comes.

## The Close of a Missionary's Letter

WHAT has already been written may not appear very interesting to some but we seem to have got to a state where the "interesting" does not strike one. We are in the midst of a battle and the Evil One attacks us in so many ways. Perhaps during these last few months his weapons have been "doubts within" rather than "fears without."

Why? Why are things so?

Only this week have we had a very helpful message from home, in Jeremiah's almond tree. "I will watch over my Word to perform it" (Jeremiah 1:12).

When we think of the conditions here, we cannot but be cast down, but when we remember that the battle is the Lord's, we can take courage and press on.

In this city, the second, if not the first, largest and wealthiest on this plain outside the capital, with a population of over 20,000 (official) with its more than 300 villages (several larger than the city we formerly worked in) containing about another 200,000 (official number), my wife and I (now ready for furlough) are the only foreign missionaries and have also to do the "local secretary" work for our stations south of us. We have one evangelist, another new young helper, and one bible-woman. Sever-



al of our former voluntary helpers have gone elsewhere to make a living by the Gospel. There is not a preaching place or street chapel inside the city, our present premises and chapel being in the most inconvenient suburb, nearly a mile from the business part of the city. Daily we hear the mourning for those who have passed away "without hope" and see all around us the numberless foolish and superstitious plans to ward off sickness, avoid the evil spirits, or allay the fears with which the Devil binds these poor people.

When we get a message, "We have no one to send," in answer to a request for relief, do you wonder that our hearts say, "Why?" Is it because our Master does not see the need to be as great as we do, or—

Please pray that the Lord of the Harvest (it should be harvest time here soon) may thrust out more laborers, whether foreign or native, and that we may be kept ever ready and willing for His perfect will.

## Three Christians Among the Tribespeople

By Mr. W. T. HERBERT, Yungning, Szechwan

ONE noticeable feature about the work among the Miao is that they expect immediate conversions—and they get them. Now nothing satisfies them but a continuance of these.

Two nights ago, we had a goodly number of Miao at the evening service so I asked three of them to take part.

The first was our forerunner, Liu. He, twenty years ago, was a demoniac who was healed at La Chi through the prayers of one of the most devout yet ignorant members of the church at that time. Though he is considered a very lowly man indeed, yet he with great power gave witness to the Gospel, the audience drinking in all that was said.

The next speaker was once a student in the Middle School at the Lu Chow (not C.I.M.) but threw in his lot with brigands for some time. During 1916 I was coming down a certain river in a boat and was fired on by brigands and had to come to the shore. This man was among them. Eventually we had the joy of bringing him to the Lord, and for five years he has lived a Christian life. It was a joy to hear him, a Chinese scholar, address poor ragged Miao as "brethren" and preach the Gospel with the love of the Lord in his heart.

The last speaker was once the head of the sorcerers in this district, only three weeks a believer, but now preaching Jesus as his Savior. I could not but thank God who has given the Holy Spirit as teacher to those who believe. That was a never-to-be-forgotten night.

## A Halt at the Hospital Sets Mr. Li on the Right Road

By Mr. F. K. SCHOPPE, Paoking, Hunan

ONE of my first patients was Mr. Li, a man of fifty-five years, a *litteratus* of the old Chinese type. On the street he was known as a very proud man. Everybody feared him because he so often lost his temper.

At last he became sick, suffering with sore feet for several years. He was not at all willing to come into a foreign hospital, but seeing there was no other way to get rid of this sickness, one day, proud as he was, he found his way to our hospital.

When we told him that the whole treatment would need two or three months he became angry and was fairly wild. But as we promised him a cure, by and by he became quiet.

I told my nurse to treat this proud gentleman with great kindness and humble manner, and to pray that this strong character might become a trophy of the grace of our Lord Jesus Christ. And so my nurse did.

When this helper found that old Mr. Li was very fond of reading books, he gave him the best Book in the world, from which the proud old man began to read portions in the Old Testament and in the New Testament.

One day when he had read through Proverbs, he said, "Yes, the whole book is very like our old classics."

"Read on," replied my helper.

He did read on—book after book, chapter after chapter, reading and asking and asking and reading.

A short time afterwards the same proud old man said, "No, this book is *not* like our old classics at all, the more I read the deeper is the sense of what I read."

The next day he said, "Is it not very strange? I read this chapter to-day for the second time and I found more new and deeper teachings in it than yesterday."

"You are quite right," said the nurse. "Now you get the real idea of this book. Please read on."

And again with an interest making him nearly forget his sore feet, the proud old man—and habitual wine-drinker—imbibed

the Word, chapter by chapter. When he read the Epistle of Paul to the Romans, he said, "No, Confucius never taught this doctrine; but this doctrine is the truth."

Then on one of the subsequent days—I believe it was the most glorious day in his life—old Mr. Li called my helper and said, "I have got it."

"What have you got?" inquired my helper.

"A full redemption in Christ!" he joyfully cried out.

"Who told you that?" asked the nurse again.

"St. Paul in the Epistles to the Romans and Corinthians," he answered.

"Do you believe it?" asked the nurse.

"Of course, as the unhappiest man on the street, I *do* believe it with all my heart," he replied.

In order to be sure as to what had happened, my helper finally asked him, "What do you believe, after all?"

"Christ died for me," he promptly answered.

Then my helper prayed, and joyfully gave praise together with him for the grace of the Savior Jesus Christ so clearly manifested in the heart of an old man, a great and proud sinner.

The conversion of old Mr. Li was accomplished. He was a new creature in Christ; the old things were passed away, behold he had become a new man. Mr. Li had changed his "lion nature" into the nature of a lamb—glory to the Lamb of God which takes away the sin of the world!

Is not this story of Mr. Li a strange one? Yes and no—because with *men* this is impossible, but with *God* all things are possible.

Mr. Li has become more and more humble. He has a wonderful gift for remembering Scripture texts. He comes into the church meetings without his Bible and yet with the Bible in his heart and his mind. At every Thursday evening meeting he recites a whole chapter. If he gives an address he recites the whole Scripture passage and then preaches. In having intercourse with the Christians, he always has the right Bible verse on his tongue to comfort or to strengthen his brethren. Not any of our evangelists are able to do this precious work among the Christians.

If hospital work is producing such ripe fruits for the kingdom of God, should we not put forth more strength and help and prayer for sustaining the Mission's medical work?

## A Traveled "Traveler's Guide"

By Mr. ARTHUR MOORE, Liangchow, Kansu

SOME years ago, while in Anshichow in the Gobi desert, we visited the official in charge of the telegraph office, a Mr. Li by name. As we were leaving we presented him with a copy of the "Traveler's Guide" in Chinese. It was the most fitting testimony we felt we could leave with the man at the end of our short visit, and so with prayer that it might be a blessing we left on our journey to carry the message of the Gospel to the unreached parts of Central Asia.

Mr. Li was later appointed to the telegraph office in Turfan, a city almost in the heart of Central Asia. Here he stayed for a year or more. After that he was appointed to take charge of the Lanchow office. This copy of the "Guide" found its way into Mr. Li's bookcase and remained there. It was probably dusted occasionally, but only got a "move" out of its place when its owner got a fresh appointment.

But God watched over this book and although it traveled some two to three thousand miles, at the end of its journeyings it still found a place in Mr. Li's bookcase in Lanchow, the provincial capital of Kansu. Mr. Li's second wife, evidently not a very happy member of that household, was loved by the daughter of the first wife who used to visit her in her loneliness and give her books to read.

One day the purpose of this "Traveler's Guide" was to have its fulfillment, and it was taken from its place on the bookshelf by the eldest daughter and given to Mrs. Li number two to read. God guided her eyes to the story, "My Father gives; He does not sell," and as Mrs. Li read the story and the closing words, "We cannot earn or buy salvation, eternal life is the gift of God," she said to herself, "This is the true Doctrine and the true way of Salvation," and from that time she accepted the Lord Jesus Christ as her Savior. She saw that He was God's free gift to her.

Later, Mrs. Botham, in Lanchow, got into touch with her and taught her more fully the Word of God. Since then she has been released by her husband and has studied in our Mission school at Hwochow in Shansi. She has lately returned to Kansu and has come to this station with Miss Eltham as teacher in the girls' school. She has shown considerable ability in her work and best of all, is an earnest worker for the Lord.

We are rejoicing in God's Word in Isaiah 55:11, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."



## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on June 25th, 1922

**T**HE hopes of re-unification of the North and the South, entertained in some well-informed quarters when I last wrote, have not been realized, and the political situation throughout the provinces seems to have become involved in greater confusion than ever. The military leaders are, in many cases, governed by self-interest; they want to be on the winning side, and the one from which they think they have most to gain. Their allegiance to North or South is therefore capricious, and changes with the changing fortunes of the two parties.

In Kiangsi the Northern and Southern troops have come into conflict, and many soldiers have been wounded. Two of our outstations in the Kian prefecture and two in the Yungsin district have been looted, and the converts, in common with others who had deposited their valuables on the Mission premises, which they hoped would as usual be respected, have suffered loss. In other parts of the province, military occupation has prevented agriculturalists from attending to their rice crops, with the result that the harvest outlook is serious.

Special opportunities for preaching the Gospel have been brought about by the above circumstances. Miss A. M. Bond, writing from Kanchowfu, Kiangsi, on June 19th, says: "We have been through three anxious weeks, during the present crisis and fighting, but have also had fresh evidence of God's wonderful keeping power and grace. We had about two hundred women and children in our compound, and as many in an overflow refuge over the way. God gave us great joy, and glorious opportunities for witness-bearing and teaching. We taught texts and choruses to all on our compound, and had meetings once and often twice daily for all the outsiders, as well as prayers with the Christians. We believe that we have made many fresh friends, and we seek for grace and strength to enter the newly opened doors. I know you will pray for us."

Miss Mary Baxter, in a letter dated Sinfeng, Kiangsi, May 31st, writes: "You will be glad to know that God has heard prayer for us in this city, and has kept us safe while the Northern soldiers retreated, and the Southerners took possession on Monday morning, May 29th, at daylight. Fighting took place in three places south of us, and some two hundred wounded came to this city, but not a shot was fired here. We have had an anxious time. One old Christian man was killed by the Northerners. Longnan suffered, but to what extent we do not quite know. The chief of police took refuge with us and, the mandarin having fled, was left in charge of the city. We were consulting about shutting the city gates to keep out the brigands, but the Southerners arrived in time to save us from that danger. They are friendly and kind to the people, and keep good order. Two officers called on us and apologized for the fright and trouble they had given us. A Southern officer told us that their guns were placed in position on Sunday night to shell us, but one officer had counseled sparing the city and said the Northerners would retreat if given the opportunity of doing so. Our evangelist Mr. Tan has helped us greatly at this time. Our meetings and classes have gone on without interruption, and extra meetings were sometimes held. We had to try all sorts of plans to keep the little children happy and their mothers from worrying, in all of which we were very consciously helped of the Lord."

**General Lawlessness.** Letters received from several of the provinces report lawlessness on the part of defeated and disbanded soldiers and terror on the part of the people who have suffered at their hands. Brigandage is prevalent, and traveling is attended with danger. Dr. and Mrs. Fish and Dr. Rees had more than one hairbreadth escape in traveling through Kweichow to Anshun and Kweiyang, respectively.

From Chenghsien in Chekiang, Mr. Macpherson writes: "I am sorry to report that bandits are still quite active around us. The leaders, who are local men, are extorting large sums of money from the well-to-do in the country towns and villages. No protection from the authorities is forthcoming, so the only thing for the victims to do is to pay up. Refusal to meet the demands made upon them invariably means the burning of property and often the loss of life."

**Harvest prospects and Famine.** From several provinces, excellent harvest prospects are reported, though in others, Hunan and Kansu especially, famine conditions prevail. In a letter

from Liangchow, Kansu, Mr. Arthur Moore writes: "There is a lot of distress in our district at the present time, owing to the part failure of last year's crops. There are supposed to be about seventeen thousand people in a state of starvation, many of whom will die unless something is done for them almost immediately. The crops this year are good, but will not be ready for harvesting until the beginning of August. I hear the officials have distributed some grain among the sufferers, but not enough to meet the need."

Mr. Moore adds: "I had a visit from Mr. Chao, who had connection with the earthquake relief work. After consultation, we decided we must get the consent and help of the local officials, and I am glad to say this has been obtained, with the result that we sent a telegram to Lanchow Famine Relief Committee for money to relieve the distress. As soon as this comes we hope to get into the needy districts, and do what we can for the poor sufferers."

Miss Jessie P. Brook, writing from Honan on July 3rd, says: "We are having beautiful weather here, after some much-needed rain, and are thankful to hear that there has been a good downfall on the plain, where drought was threatening. General Feng called for three days' fasting and prayer, and God has graciously answered and honored his faith."

**Baptisms.** Since I last wrote (June 21st), three hundred and eighty-two baptisms have been recorded, bringing our total for this year thus far up to two thousand one hundred. A considerable number of baptisms have taken place among the tribespeople in Yunnan which have not yet been officially reported.

Miss B. H. Lajus, in reporting thirteen baptisms in connection with the work in Pishikiai, Yangchow, mentions that five of these who thus made public confession of their faith in Christ were pupils at Miss Clough's school, while three of the young men were former pupils in the day school for boys, though only one of them comes from a heathen home, his father being a priest. Miss Lajus writes: "The young people seem full of zeal for the Lord. Just back from High School, they have decided to spend their holiday in doing work for Him. Every night our big chapel is open, and the Gospel is preached by some of our young men."

**Among the Tribespeople.** Mr. G. E. Metcalf who is still prevented by the unsettled condition of the country from taking up permanent residence at Taku, sends an interesting report of a six weeks' visit which he recently paid to the most important centres of his work among the tribespeople. He writes: "We had a good company at the communion service at Taku, and I was cheered to find that in and around this, our central station, the Christians are keeping true and bright for the Lord. Considering the fact that we have had to be away so much during the last year or two, the numbers attending the services are also very encouraging. From Taku, I journeyed east, and was able to visit several centres in Molienhsiang, among the Lisu, Laka and Tai tribes. On account of the unsettled conditions, I had not been able to visit these villages for about two years, and while there was much to be thankful for and to encourage, I also found a good deal that made my heart sad. Some of the Christians had fallen into sin, and several had gone right back into the world. Generally speaking, however, I found that the members had kept true to the Lord, and that, where there was declension, it was among the large numbers who used to attend the services, but who had never taken a definite stand for the Lord. Among the Laka tribe, we have about one hundred members in some ten villages. In the central village, Akumi, I found that several had fallen into sin, but some of these made confession and professed to make a fresh start. In two other Laka villages I was cheered to find that all the members had kept true and bright. In the Tai village of Kengchi, where we have some thirty members, there was much for which to praise God."

What are Christians put into the world for except to do the impossible in the strength of God? -General S. C. Armstrong.



## Editorial Notes

AT this season of the year new workers are sent out to China and we commend them to the interest and prayers of our readers. Miss Claussen, who sailed August 24th, is the first to leave this year but others are expected to follow by later steamers.

Political conditions in many parts of China continue to be serious. Civil war, we understand, has broken out again in Szechwan between two important military leaders. Unfortunately, combatants are not contending for principal but for personal advantage, heedless of the sufferings of the people. Meanwhile brigandage prevails far and near. Cities in which we have stations have been looted but happily the Mission premises have been respected.

Through the arrangement of Mr. F. H. Neale, the Mission's Representative at Ventnor, N.J., a China Inland Mission Conference was held in Atlantic City early in August. The speakers were Dr. H. W. Frost, our Home Director, Principal McNicol of the Toronto Bible College, Rev. T. Roland Philips of Baltimore, Rev. R. B. Whittlesey, our Secretary at Philadelphia, and Mr. and Mrs. Robert Porteous of Yuanchow, Kiangsi, home on furlough. The Conference had particular joy in welcoming Mr. and Mrs. Porteous, as their work in China had been followed with deep interest by many of those present. The attendance, as is often the case these days, was not large. The value of the spiritual addresses, however, was not lessened because of few hearers. We hope to present some of these addresses later in "China's Millions."

The Mission this year has lost many valued workers through death, yet in the passing of Mrs. W. J. Hanna, who was one of our own North American workers, the bereavement comes home to us with especial weight and sorrow. Following the strain of a long term, marked in its close by most trying circumstances, Mrs. Hanna returned home last year in distressing ill health. After medical treatment and rest, a good measure of recovery seemed to have been granted her, and as she mingled with people at home it seemed impossible that one of her youthful appearance could have spent nearly twenty years in missionary service. A charming personality, abundant gifts, outreaching interests, unabating activity—and all unreservedly consecrated to the Lord Jesus Christ—made up her character. That great unanswerable question again confronts us, "Why are ones so needed taken?" Lacking the answer we renew our trust in God, reminding Him that the work is His and that we look to Him not only for the maintenance of the Mission's work but for the comforting of husband, children, parents, friends at home, and many devoted Chinese women and children in far Yunnan.

Mr. Moore's story of the travels of a copy of "The Traveler's Guide" (page 157) illustrates how the Lord fulfils Isaiah 55:11 and watches over any medium that conveys His sacred and life-giving Word. This striking incident makes us realize

afresh the value of sowing the seed which is the Word of God. In this connection we are glad to note the reports of certain Bible Societies which give assurance that the work of spreading the Gospel is being well carried on. The British and Foreign Bible Society which entered last year with a heavy debt, closed with a balance of nearly £12,000, this being made possible by retrenchment in expenditures and receipts amounting to a total of £394,230. The circulation of the year amounted to 8,589,652 copies of the Scriptures, 747,000 being Bibles, 884,000 being Testaments, and over 6,959,000 portions. The National Bible Society of Scotland circulated during 1921, 37,120 Bibles, 71,152 Testaments, and 2,041,382 portions, or a total of 2,149,654 volumes of Scripture. The Canadian Bible Society contributed to the British and Foreign Bible Society \$95,000, while meeting all its own local working expenses together with the cost of carrying on colportage work between Newfoundland and Vancouver. It reports total receipts of \$163,029.79 and a circulation of 274,141 volumes of Scripture in 1921. As the Bible Societies work hand in hand with the Missions on the field, this evidence of continued service is good to hear. We are sure our readers will pray that the Spirit may use this distributed literature to the reaching of many souls. "Unlike all other books, the Bible is its own interpreter."

The article by our General Director (on page 150) on the Need of Enlarging the Educational Work of the Mission is earnestly commended to the special attention of our readers. The Mission is not launching upon a new policy. In view of "the evil day" it is endeavoring to fulfil the injunction in Ephesians 6:13, "and having done all, to stand;" it does not lay aside the Sword of the Spirit but *grasps it afresh* as it sees the Word of God being handled loosely or, it may be, cast aside by others. The "great commission" (as given through Matthew and Mark) calls both for preaching and teaching. What purpose would be served in forging ahead in evangelistic effort while leaving ungrounded in the faith newly converted believers or the children of Christians or young men and women who are to be China's future evangelists and bible-women? The China Inland Mission has always felt it had God's call to do a pioneering work, and without jealousy it has gladly given converts over to churches and institutions other than its own for shepherding and teaching. But if these cannot always be depended upon to give that religious teaching which is "in accord with the evangelical doctrines held by the Mission," the Mission itself must undertake, as a duty before God, the building up of believers in "the Faith once delivered." The Mission by no means assumes that all institutions outside of its own are teaching "another Gospel," but it recognizes there has been a departure on the part of some—a failure to *stand*—and the Mission feels that by the call of God it must—at least in behalf of its own converts—step into the breach. Brethren pray for us! Pray for the China Inland Mission that utterance may be given to its workers that they may open their mouths *boldly* to make known the mystery of the Gospel.



# Prayer Calls—Praise Echoes

An Index for Prayer Union Members

Note carefully Dr. Deck's article (page 148). Here is a missionary's direction as to how we should pray for those on the field.

Prayer circles will kindly give attention to the above mentioned article.

Give thanks for a life poured out for the Lord's service and please remember those on earth who mourn the loss of a loved one (pp. 149, 150).

Pray that God will guide and enlarge the educational work of the China Inland Mission (pp. 150, 151).

Give thanks for the service of school work in missions (p. 151), and pray for teachers and pupils.

Remember the great press of medical work and the crying need for medical missionaries (pp. 152, 157).

Pray that all medical work may lead to entrance for the Gospel (pp. 153, 157).

Praise God for the way the tribes-people are coming and remember the workers among these scattered hill people (pp. 154-158).

Pray for new workers—that more may offer and that God will bless those just leaving for the field (p. 156).

Pray that God will bring a solution to the political troubles of China (p. 158).

Remember the people who still are facing famine (p. 158).

Give thanks for the baptisms reported (p. 158).

ORDERS  
RECEIVED

READY FOR  
DELIVERY

ARRIVALS

August 27th, 1922, at Victoria, B.C., Mr. William Taylor and daughter Isabel, from China.

August 28th, at Vancouver, B.C., Miss S. Gowar, Miss M. E. Clayton, Wilson Bevis and two children of Mr. and Mrs. G. Kirkpatrick (Pauline and Esther), from China.

## DEPARTURES

August 12th, 1922, from Montreal, Mr. B. Ririe, for Scotland.

August 24th, from Vancouver, Mr. and Mrs. A. H. Barham, Miss A. C. Lay and Miss S. E. Claussen, for China.

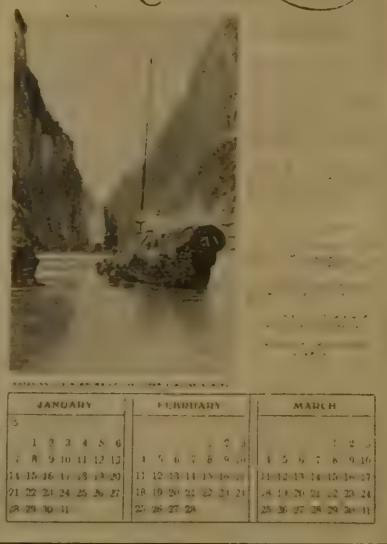
September 7th, from Montreal, Miss M. E. Clayton, Miss S. Gowar, and two children of Mr. and Mrs. G. Kirkpatrick, for England.

September 7th, from Vancouver, Mr. and Mrs. C. G. Gowman and three children, for China.

## MARRIAGE

August 24th, 1922, at Syracuse, N.Y., Mr. E. R. Baker to Miss F. A. King.

## The Hudson Taylor CALENDAR 1923



A FOUR-LEAF TURN-OVER CALENDAR. CONTAINS "CHOICE SAYINGS" OF HUDSON TAYLOR. HAS FOUR BEAUTIFUL RIVER SCENES OF CHINA PRINTED IN FULL COLORS—ONE ON EACH LEAF. SIZE, 6 1/4 BY 10 INCHES. PRICE, 50 CENTS POST-PAID.

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GENERAL AND No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
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EBENEZER

# CHINA'S MILLIONS

Entered as second-class matter, December 12, 1917, at the post office at Buffalo, N.Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 18, 1918

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## CONTENTS

THE LIVING WORD IN THE WRITTEN WORD— By Rev. J. McNicol.....	163	SEED LODGED IN A MOUNTAIN CREVICE—By Rev. L. C. Whitelaw.....	171
APPRECIATION OF THE LATE F. W. BALLER— By Mr. J. Stark.....	165	IN THE HOME OF "LITTLE ROMP"—By Miss D. Beugler.....	171
THE NEGLECTED MOSLEMS—By Mr. F. H. Rhodes.....	166	VALEDICTORY MESSAGES—By Misses Brooks, Brock and Lang.....	172, 173
KAIFENG UNDER GOVERNOR FENG—By Mrs. F. H. Judd.....	168	OUR SHANGHAI LETTER—By Mr. J. Stark....	174
THE "WICKED MAN" AMONG THE RED CROSS CASES—By Dr. R. N. Walker.....	170	EDITORIAL NOTES—F. F. H.....	175
		PRAYER CALLS—PRAISE ECHOES.....	176
		ARRIVALS, DEPARTURES, ETC.....	176
		DONATIONS.....	176



MOSLEM BROTHER  
AND SISTER

MOSLEM CHILDREN ARE  
JUST AS WINSOME AS  
OTHERS BUT FEW HAVE  
THE CHANCE TO HEAR  
THE GOSPEL IN CHINA—  
WORKERS ARE TOO FEW.  
SEE THE "NEGLECTED  
MOSLEMS," PAGE 166 IN  
THIS NUMBER

Photograph loaned by  
Mr. F. H. Rhodes



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

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*Inquiries, offers of service, donations, or orders or  
publications may be directed to any of the above centres.*

*N.B.—The map on the opposite page is designed to locate roughly the places referred to in this publication. Whenever the name of a place is given in our pages it is usually followed by a second name—that of the province (as Anjen, Kiangsi, or Kaifeng, Honan). By turning back to this map and noting the situation of the province, the general part of China referred to can easily be determined.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's **Inland** provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1922): Missionaries, 1,073; paid Chinese helpers, 1,968 voluntary Chinese helpers, 1,876; stations 251; outstations, 1,633; chapels, 1,332; hospitals, 11; dispensaries, 100, native schools, 484; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. No collection or personal solicitation of money is authorized.

**Income** (1921): N. America, \$172,059.01; Great Britain, \$213,337.02; Australasia, \$31,427.46; China, \$58,822.49; Associate Missions, \$172,864.56; total, \$648,510.54.

**Results:** Churches, 1,107; baptized in 1921, 5,342; communicants in fellowship, 56,760; others under regular instruction, 57,684 (1921); baptized since commencement, 86,831.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of ..... dollars,

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





TORONTO

NOVEMBER, 1922

## The Living Word in the Written Word

By Rev. JOHN McNICOL, B.D., Principal of Toronto Bible College\*

ONE of the most remarkable facts in the world to-day is the universal circulation of the Bible.

This book is printed in millions of copies; it is read in hundreds of languages, and year by year it is making its way into the native tongues of all the nations of the earth. It is the world's one universal book.

Wherever it goes and in whatever language it is read, it speaks home to the hearts of men as the living God. It has one message, and that message is a living one. It gathers around Him who is the centre of the whole book, our Lord and Savior Jesus Christ. The living Word speaks in the written Word. The whole Old Testament is a preparation for Him, and the whole New Testament is a revelation of Him. These two parts of the Bible, so unlike in many respects, fit the one into the other in such a way as to make the Book as a whole a living unity; and Christ is the key to this unity. The whole Book speaks with one voice, and that voice is His.

Let us look at the Old Testament. It starts at the beginning of things, but it seems to end in an unfinished condition. It leads us from the creation of the world by a continuous way through the stories of the patriarchs, down through the history of the chosen people, and on through Psalms and Prophecies, till the road at last breaks off and disappears. If there were nothing more in the Bible we should be left at the end of the Old Testament wondering what it all meant and where it was leading us.

There are three great lines which we can trace through the Old Testament, each of which ends in this unfinished way, showing that the Old Testament is an incomplete and preparatory book. First there is the line of promise and prophecy. At the very beginning, before Adam and Eve are driven from the garden of Eden, the announcement is made that the seed of the woman shall bruise the serpent's head. It is a promise that someone shall arise among men who will destroy the power of Satan and deliver the race from the tragedy of the fall. This promise goes on through the Old Testament, deepening and widening all the time. It is handed down through the patriarchs. Abraham is told that in his seed all the nations of the earth shall be blessed. It is repeated

to Isaac and Jacob; and before the book of Genesis ends it settles upon the tribe of Judah. Jacob, in blessing his sons, declares that the sceptre shall not depart from Judah till Shiloh, or the promised Deliverer, come. On through the history of Israel this prophecy of a Coming One goes till it centres at last in the family of David. "I will set up thy seed after thee," declares the Lord to David, "and I will establish the throne of his kingdom for ever."

The prophets then take up this promise regarding David's son and expand it into the glorious picture of the Messianic King. "Unto us a child is born, unto us a son is given," declares Isaiah, "and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end upon the throne of David." Other features are added to the picture. The Coming One is not only to be a glorious king; He is to be a lowly sufferer as well. His visage will be "marred more than any man and His form more than the sons of men." He is to be "despised and rejected of men, a man of sorrows and acquainted with grief." The other prophets carry the promise on, adding to the picture a trait here and a trait there. At last we reach the end of the Old Testament, but the Coming One has not appeared. We arrive at the end of the road, and there is no sign of the promise being realized. The line of prophecy breaks off unfulfilled.

We go back to the beginning of the Book again and find another line which runs throughout the Old Testament, the line of worship and ceremony. In the fourth chapter of Genesis we read of Abel offering in sacrifice to God the lives of members of his flock. From this time on, the ceremony of blood, the death of animal victims offered in worship to God, reappears again and again throughout the whole Old Testament. When Noah comes out upon a new world after the flood, his first act is to build an altar and offer sacrifice thereon. When Abraham enters the land of promise and moves up and down in it, he builds an altar wherever he pitches his tent. In the midst of the inhabitants of the land he is bearing witness to the unseen God whose call he has obeyed, by these altars of sacrifice. In the Book of Exodus the children of Israel are brought out of the land of Egypt under the sprinkled blood of a slain lamb.

\*An address given at the China Inland Mission Conference at Atlantic City, in August 1922.



Then at Mount Sinai this ceremony is expanded into a whole system of sacrifices and offerings. A tabernacle is prepared and erected to be a centre for Israel's worship of God, and here these sacrifices are henceforth to be offered. A whole tribe is set apart to minister in the tabernacle, and a whole family is set apart to be its priests. The strange ceremony of offering the life of a victim in worship to God has been developed into an elaborate ritual, and yet there is no explanation of its meaning.

And so it goes on through the history of the nation. The temple at length takes the place of the tabernacle, and still these ceremonies continue. Daily in the temple courts Israel's worship is offered in the morning and evening sacrifice. The line of blood runs through the heart of all the worship in tabernacle and temple alike. Sacrifice was the only way of approach to God in Old Testament days. And yet the devout worshiper knew that it was not the sacrifice or the blood in itself which God wanted. "Sacrifice and offering Thou dost not desire." "Will I eat the flesh of bulls or drink the blood of goats?" There was some other reason for all these ceremonies, some deeper significance in this sacrifice of blood. But the Old Testament comes to a close without any explanation. The road again breaks off unfinished and leaves us in the dark.

There is still a third line that runs through the whole Old Testament, a line of human desire and longing. It begins very early. Soon after the banishment from Eden, in the days of Seth, the race has scarcely begun to develop in the earth when we read, "Then began men to call upon the name of the Lord." Even at that early day it is found that the world cannot satisfy the desires of the human heart. Abraham sets out from his early home in response to a divine call that appealed to a longing in his heart. He was looking for the city that hath foundations whose builder and maker is God. Jacob reveals this longing too in the long night struggle at Peniel, when, overthrown in the conflict, he clings to his heavenly antagonist, saying, "I will not let thee go except thou bless me." At the end of his life, when he is pronouncing his final blessing on his sons in the 49th chapter of Genesis, he pauses in the midst of it all, as though weary with the world, and utters this cry: "I have waited for Thy salvation, O Lord."

This longing breaks out most fully in the Book of Job. That whole book is a cry for God out of the darkness of suffering. "Oh, that I knew where I might find Him!" The Psalms give utterance to the same cry again and again. "As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, for the living God." "Out of the depths have I cried unto Thee, O Lord." On through the prophets this line can be traced, for we find those Old Testament preachers basing some of their most eloquent appeals upon the longings of the human heart. Listen to Isaiah's call, "Ho, every one that thirsteth, come ye to the waters." But the Old Testament ends with no sign of the way by which these aspirations of the human heart are to be satisfied. The book leaves us there with prophecies still unfulfilled, with ceremonies still unexplained, and with desires still unrealized. All the roads by which we have come seem to end in the dark.

But the moment we pass on into the New Test-

ament light begins to break. On the very first page we read the words, "That it might be fulfilled." A babe comes into the world in Bethlehem, born of a virgin, and the words of the prophets begin to come to pass. As we read on, the figure of Jesus Christ rises up out of the pages of the Gospels and prophecy is seen unfolding about Him as a flower unfolds to the rising sun. He grows up in a poor humble home, as a root out of dry ground. He begins His public ministry and "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached unto them."

When John the Baptist sent from his prison to ask Jesus if He really was the Coming One—John who had already proclaimed Him at the Jordan, but now as he lay languishing in prison, began to doubt—the message Jesus sent back to comfort and enlighten him was simply this, that in the things Jesus was doing prophecy was being fulfilled. Here then, we find the first of the long lines that run through the Old Testament caught up again in the New. The promise has found its goal, the prophecies are beginning to be lit up by their fulfilment in the wondrous life of Jesus of Nazareth.

The second line also is soon discovered. You remember there comes a time in the life of Jesus when He tells His disciples that He must go to Jerusalem to suffer and be put to death. The disciples seek to dissuade Him from this purpose but He will not be turned aside. He steadfastly sets His face to go to Jerusalem. The last Passover week has come, and the shadow of the cross is falling over His life. In the upper room He gathers the disciples about Him for the last supper, and institutes the ordinance that is to commemorate His death as the sealing of the new covenant. "This is my blood of the new covenant which is shed for many for the remission of sins." Then He goes to Gethsemane and on to Calvary. At the moment of His death, the veil of the temple is rent in twain from the top to the bottom. The ceremonies of the Old Testament which have been going on in that temple are at last explained, and in their explanation they are ended. The long line of blood that runs through the Old Testament disappears at last in the blood of Jesus. The Lord hath laid on Him the iniquity of us all. Through His death He has opened for us a new and living way unto God.

And what about the third road, the long line of unsatisfied longings of the Old Testament? During His life Jesus appealed to the longings of men and claimed to be able to satisfy them. In Galilee He looked out upon the multitudes that gathered from all over the land to hear Him and said, "Come unto Me all ye that labor and are heavy laden and I will give you rest." In Jerusalem He stood in the temple courts, thronged with the worshipers at the Feast of Tabernacles, and cried, "If any man thirst, let him come unto Me and drink." But the meaning of these invitations could not be realized till after His death. When He rose from the dead and ascended into heaven as the living and glorified Lord, and then sent back His Holy Spirit, the full significance of these great words was seen. That gracious Spirit, the Spirit of the Lord Himself, comes into the hearts of His disciples and their lives are flooded with a wealth of joy and blessing. In the living and glori-



fied Christ, the human heart has at last found its true rest and satisfaction. The New Testament from this point on simply unfolds the blessing of this great fact, and shows what the crucified and risen Christ means in the hearts and lives of His people.

Christ, therefore, is the key to all the Bible. He is its central figure. He stands revealed in the clear light of the New Testament and His shadow falls back across the pages of the Old Testament. Both

parts speak of Him who is at once our Prophet, our Priest, and our King. We hear His voice in the Old Testament when we read it in the light of the New. The New Testament has a richer meaning when we read it as the completion of the Old. Throughout the written Word walks the living Word; and when we see Christ in this way in all the Scriptures, the Bible becomes to us in very truth the living voice of of the living God.

## "A Workman That Needeth Not to be Ashamed"

An appreciation of the late F. W. Baller\*

By Mr. JAMES STARK, Secretary of the China Council

THESE words, 'I think all will agree, may be truthfully applied to our honored friend to whose memory we pay our tribute of love and esteem.

Frederick William Baller was born at Chelsea, London, on November 21st, 1852. He was one of the first students to enter the institute established by the late Dr. Grattan Guinness for the training of missionaries at Stepney Green, London. On November 5th, 1873, he arrived in China as a member of the China Inland Mission, being then not quite twenty-one years of age. Thus he gave nearly forty-nine years to the work to which his life was dedicated. During these forty-nine years he had four furloughs, aggregating, I believe, not more than five years absence from the field.

Mr. Baller was not old in the accepted sense of the term. He had not quite reached the allotted span; but the value of a man's life is measured not by the number of his years, but by the extent and quality of the service he has rendered. Measured by these standards, who can compute the worth of the life of this servant of God whose memory we revere to-day. His record of service is one which any missionary might covet.

During the first ten years of Mr. Baller's residence in China he made many long journeys, visiting no less than nine provinces. In 1875 he traveled extensively in Anhwei and Kiangsu. In 1876, accompanied by Mr. George King, he made the first pioneer journey to Shensi, going as far as Hingan. In 1877, he visited the famine districts of Shensi and Honan, distributing relief, and with his fellow-traveler, Mr. Markham, suffered seriously in health from the hardships to which they were exposed. In 1879 he visited Shansi, and engaged in famine relief. Returning to Wuchang, he escorted two ladies through the anteforeign province of Hunan to Kweiyang in the province of Kweichow.

His journeys meant frequent and prolonged separations from his family, but these he cheerfully endured for Christ's sake. In answer to one who made reference to these separations, he replied, "We never thought of ourselves in those days, but only of the good of the work," and this has been characteristic of his whole life.

In 1887, when the training home was opened at Anking, he became the first principal and those of us who had the privilege of being under his instruction will ever remember with gratitude the sympathy and patience he displayed in his efforts to help us to overcome the initial difficulties of the Chinese language. A careful student and a hard worker himself, he viewed in a serious light all carelessness and slackness. It was while acting as principal of the training home that he prepared the material for what ultimately became the first edition of his Mandarin primer, which in its revised form has gone through so many editions.

In 1887, when Mr. Hudson Taylor formed the China Council, he invited Mr. Baller to a seat on it and the latter acted as Secretary at the first session. His loyalty to the principles of the Mission and the policy for which the Mission stands, ever gained respect for his opinion. In 1896 he prepared his Mandarin dictionary, which was published four years later.

In 1900 his Chinese scholarship was recognized by his appointment as a member of the Revision Committee on the Mandarin Bible, and on this important work eighteen of the most valuable years of his life were spent. In recognition of his services he was subsequently appointed a life governor of the British and Foreign Bible Society, a vice-president of the National Bible Society of Scotland, and a life member of the American Bible Society.

To all his works and translations it is impossible

\*Mr. Baller appeared as one of the China Council in the photograph on the cover of our September number.

*The following "in memorium" notice was published in the Shanghai papers:*

Frederick William Baller, for forty-nine years a member of the China Inland Mission, passed away on August 12th at Shanghai, leaving the following

### *Declaration of Faith*

"I pass from this world in the following belief:

"That Jehovah, God of Israel, in the trinity of His Sacred person, Father, Son and Holy Ghost, is the only living and true God, and that all gods outside Him, called by whatsoever name, are false.

"That Jesus Christ is true God, true Man and that He came from Heaven and suffered on the cross, offering Himself as an all-sufficient sacrifice for sin.

"That I trust in His precious blood, to the complete exclusion of all else, for pardon, holiness and Heaven.

"That the Old and New Testament Scriptures are the very Word of God, fully inspired and worthy of our utmost confidence.

"This I have proved in regard to things temporal and things spiritual.

"And finally I desire to testify to the goodness and faithfulness of God, whose Word I have proved true, and who is abundantly worthy to be trusted."

(Signed) F. W. BALLER.



to refer. One of his tracts, *Ch'iu tao teh tao* ("seeking and obtaining the doctrine") has now had a circulation of eight million. His translation of the life of Hudson Taylor into Chinese, completed amid much weakness, may be regarded as his crowning work. It was his tribute to the memory of the Founder of the Mission, for whom he had an unbounded admiration.

His works, in a very real sense, follow him. In his books, Mr. Baller has left behind him an enduring monument. It is not too much to say that these books have put all the workers of the China Inland Mission, if not indeed the whole missionary body and the Chinese church, under abiding obligation to him,

and his removal will be widely felt and deeply mourned.

As a Mission we have sustained a great and irreparable loss; but we give God thanks for the gifts with which He endowed His servant and for the use made of those gifts to help and enrich others. We thank God for the noble example which has been left us—an example of humility, diligence, loyalty to principle, fidelity and devotion to Christ, and self-sacrifice for the sake of the Gospel; for these were some of the qualities which characterized his life and service and he has now, we believe, heard His Master's, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

## The Neglected Moslems

### Who is Responsible?

By Mr. F. HERBERT RHODES

IN addressing the elders from Ephesus the apostle could with clear conscience affirm, "I protest to you . . . that I am not responsible for the ruin of any one of you, for I have not shrunk from declaring to you God's whole truth" (Weymouth). Having delivered the message entrusted to him, Paul could confidently say, "I am pure from the blood of all men."

The followers of Mohammed—one-eighth of the world's population—must, to a great extent, be reckoned among those who have not yet understood the fundamentals of the Christian faith. They are bound by endless rites, ceremonies and merit-seeking plans. *We* have entered into liberty through the grace of God so abundant, free and satisfying. Can we say we are "pure from the blood of all men?"

There are (it is estimated) ten million Moslems in China; twenty millions in Russia; thirty millions in Dutch possessions; more than forty millions in Africa; sixty-seven millions in India; and adding the population of certain countries that are almost wholly Moslem, you find a total of two hundred millions who belong to the faith of Islam. A vast multitude walking in the gloom of the Crescent, many of whom might to-day be rejoicing in the Light of the World had the Gospel reached them. In the name of the risen, ascended and returning Lord, the question is again asked, who is responsible for these neglected millions?

In considering the need of the Moslem world the following points should be prayerfully faced:

- (1) The number of workers free to make Christ known to this people is pitably small. The missionary forces to-day touch only the mere fringe of the Mohammedan population.
- (2) Through the church's long neglect, "the strong man armed" has so strengthened his hold on these souls that some Christians have little practical sympathy with any attempt to evangelize the Moslems. They consider it a well-nigh hopeless task. Surely they have forgotten the resources of the omnipotent Lord, and His express command, or they would be found helping rather than hindering this work.
- (3) "There are Christian communities" (writes Dr. Zwemer) "that do not touch with their small finger the hem of the garment of Mohammedan needs, that

have no work whatever in Mohammedan lands, or among Mohammedans:" and he added, "where are the societies definitely organized to pray and fast and toil and weep and die until—God gives the victory?"

(4) Another point—and it is vital—only those whose faith in the inspired Word of God is unwavering, can be relied on to effectually intercede on behalf of the Moslem, or by some means, to pass on the Gospel to him. Dr. St. Clair Tisdall wrote none too strongly when he penned the words, "We must go with the old Bible, the whole Bible, the Martyrs' faith, or give up missions to Moslems."

How can we account for the widespread indifference and marked disinclination to face the actual situation?

Several excuses have been advanced for the prevailing neglect of the Mohammedans, and we propose to examine two. The first is, "*The Gospel has been offered to the Moslems and they have rejected it.*"

Some have rejected it. But there are millions who have never clearly heard, or plainly understood the Good Tidings. Neither in Mohammed's time, nor since his day, has the Word of God been fully and widely preached to this people. The fact should ever be remembered that "the Moslem power sprang from the ashes of an extinguished missionary fire" (*E.E. Jenkins*). Further, (as Hughes points out) "doubtless much of the success of Islam in its earlier stage, was due to the state of degradation into which the Christian Church had fallen" (*Dictionary of Islam*).

There can be no doubt that Arabia was a field ploughed and ready for the Gospel seed. But alas, there were bitter controversies and passionate contentions within the church. The love of Christian for Christian was replaced by a burning hatred of sect for sect; real faith waxed cold; the opportunity to evangelize the country was lost; while the church wrangled and Christians fought, Mohammed conquered the land, and practically exterminated Christianity in Arabia. For hundreds of years the only weapon used to resist Islam was apparently the sword, and not "the sword of the Spirit" (*condensed summary from authorities*).

To very many Moslems to-day, the Bible is still a closed book; multitudes of illiterates have only a



vague idea of Christian truth; a great host of men, women, and children, are waiting for someone to point the way. In one of the best-known, and most accessible Moslem districts in the world (not in China!) a recent report states, "at the present rate of progress it will take about fifty years to cover the country." They are making special efforts in the district from which the information comes to reach the unevangelized, but find so many (Moslem) centres "hitherto absolutely untouched by any Gospel agency whatever" that with present forces, it will be a long time before all can hear the message we know so well. If this be the case in one field easily reached, what prospects are there for the widely-scattered centres of Islam in China?

To-day there is not one male missionary who is able to give his whole time (or even half time) to the Mohammedan people; there is not one foreign woman worker free to give half her time to help her needy Moslem sisters.

In addition to the illiterate, the educated class has also to be reached. It was one of the Moslem leaders in China who wrote asking for Christian books "in order" (as he stated) "that he might understand and be able to choose the religion that is true." His was just one voice, but it should awaken a prayerful response.

Unable to plead for themselves, and with so few voices raised in their behalf, the need of the women of Islam should not be passed over lightly. The conditions of home and life vary greatly according to their rank and country; but wherever found, in whatever circumstances, the Moslem woman's claims are just as urgent as those of her more favored sisters. Some say that the idol-worshiper has the greater spiritual need; lady workers who have had close touch with both classes, tell a different story. Even in China "the lot of the Moslem woman is infinitely more sad than that of her heathen sister." This is the verdict of an experienced worker. Perhaps few words convey a clearer sense of heart-hunger than the following lines, translated from the Persian and quoted by Dr. Zwemer. The title is "The Cry of a Moslem Woman."

"Less than the dust beneath thy chariot wheel,  
Less than the rust that never stained thy sword,  
Less than the trust thou hast in me, my lord,  
Even less than these.

"Less than the weed that grows beside thy door,  
Less than the speed of hours spent far from thee,  
Less than the need thou hast in life for me,  
Even less am I.

"Since I, my lord, am nothing unto thee,  
See here thy sword, I make it keen and bright,  
Love's last reward—death comes to me to-night.  
Farewell—my lord."

The words that follow were written by a Moslem judge—a would be reformer of the social system of Islam; they convey a deep message on this subject:

"Man is the absolute master and woman the slave—a toy with which he plays. Knowledge is his, ignorance is hers; his is everything that is, and is an insignificant part of that everything."

What reformers are so slow to accomplish, Christ by His glorious Gospel is effecting in these loveless, hopeless lives. He is the One they need.

"They grope for a light in the darkness,  
They call on their 'Prophet' for aid;  
How few to tell them of Jesus,  
And the sinner's debt which He paid."

The statement that "the Gospel has been offered to the Moslem and been refused," cannot possibly be accepted.

The second excuse for passing by the Moslem may be summed up in two words, "hard," and "disappointing;" in fuller form: "*The soil is exceedingly hard; the number who accept the Truth is very small; the general outlook is so discouraging that it is a wiser expenditure of time and talents to send workers to those more easily reached and who are more ready to respond to the Gospel.*" This elaborate and plausible excuse is widely circulated both at home and abroad; it is hindering and to some extent it is paralyzing effort to reach the Mohammedans.

Before going further may we ask a few questions? How is it that "the father of lies" has been so successful in obscuring the real issue in this conflict? What is his object? Why does he suggest excuses to hinder work among Moslems? Why is he so persistent in discouraging efforts on their behalf? Why does he use any and every means to turn aside the intercessor from pleading for this people? The answer to these questions is surely not hard to find. The adversary and enemy fears the proclamation of the Word of God; and he suffers defeat when the warrior is on his knees.

It needs only a brief examination of the second excuse to see that the same spirit which long ago possessed the ten spies—and led to grave consequences—is abroad to-day. Some Christians see so much discouragement in this work among Moslems that there is little room for faith to triumph. Oh, for the quiet confidence, the steady conviction of Caleb and his companion, as we face Islam's strongholds! They saw and they considered the overwhelming difficulties—as did the ten spies—but the two counted on God when they said, "Let us go up at once—the Lord is with us, fear them not." When the church goes forward to this problem relying wholly on her risen Lord, then, and not till then, will "the impossible problem" become possible, and victory be assured.

It is quite true that the work among Moslems is hard; sometimes it is baffling; too often it has seemed a defeat. The outlook (to human observation) is a real test of faith. All this and more is granted; but across the black report please write the words, *but GOD.*"

Fill in some of the promises that bear on just such a situation, and what is the outlook? "With God, all things are possible." Moslems can surely be reached and transformed, and can share in all the riches that are in Christ Jesus.

There is yet another side. More converted Moslems are now witnessing to the crucified and risen Lord than you or I are aware. Some have suffered severe persecution and death, for the sake of His Name.

To-day, there are outstanding witnesses for Christ who formerly were Mohammedan by belief, and a few of these are found in China. One is an educated man of charming personality, and a true brother in the faith. His humility, zeal, love, patience and reverence for the Word of God, we would do well to emulate. At one time a Moslem, he heard the voice of the Saviour and a great change came into his life, old things passed away and all things became new.

Scattered throughout the world there are hundreds of converted Mohammedans now preaching the faith they once hated and wished to destroy. Striking



testimony concerning some of these witnesses has recently come to hand from a friend in India. Speaking of the appointment of converted Moslems to non-Moslem districts he wrote, "It was because of their special fitness, because they were the best men, that they were appointed."

That the work is hard, and disappointment is frequent, is insufficient reason for neglecting the Moslem. Unpromising soil has sometimes yielded very precious fruit. Yet two plain, sad facts confront us. The first is that so few missionaries are at work among Moslems; and the second is that there are so few prayer-partners at home.

A further issue remains for consideration. If Christ's messengers are to go first to those who are more ready to receive the Gospel than the neglected Moslem, an alteration in the wording of the missionary character is involved. The instructions are "to all the world," and "to every creature," *Moslem included*.

Let us beware of the suggestion, popular but unscriptural: "to the difficult Mohammedan *after* the more/receptive people have been reached." The divine order, "to the Jew first," which has led to rich results notwithstanding all opposition, surely forbids neglect of the Moslem—the Jew's brother—because of the difficulty of the work.

Too much has been made of the opposition of this people, and too little said about our apathy toward the follower of Islam. Had more prayer been offered, more sympathy shown, had a greater obedience to Christ's command been witnessed, the outlook to-day might be very different.

Those in closest touch with Moslems sometimes find hearts wonderfully prepared to receive the truth; and sacred confidences reveal unsatisfied, burdened souls longing for help.

Not long ago, a Mohammedan in the "Near East" put his arm around a Christian saying, "Henceforth, we will be friends."

Writing to one of Christ's ambassadors in China, a Muslim said, "I greatly desire your friendship."

"But," some reader may ask, "is not the opposition at times very severe?"

Yes, dear friend, it is; "the strong man armed" holds his prey with deadly grip; but there is One stronger than he, One "mighty to save;" and as intercessors plead, He delivers the captive.

The importance of prayer cannot be overestimated. Fields are waiting to be occupied; lonely workers are counting on some to uphold them; persecuted Christians are calling for spiritual aid; and in many lands some Moslems are stretching out their hands to the followers of the Lord Jesus.

In answer to the prayer of faith, God will show how "the impossible task" can become possible. "I expect great blessing in Mohammedan lands" (said Hudson Taylor many years ago), "because of them specially the enemy has been saying that 'Missions are a failure'."

Is God calling the reader to intercession on behalf of these souls? If this be the case, it will mean increasing blessing. So far as the China Inland Mission is concerned, its missionaries are in touch with important groups of Moslems in at least seven provinces. Will you pray for them, and for all who preach the Gospel in Moslem districts throughout the world?

## Kaifeng Under Governor Feng

By Mrs. F. H. JUDD, Jaochow, Kiangsi

ON reaching Kaifeng I found the staff at our hospital very tired. They had nearly two hundred wounded soldiers and were glad of all extra help. At first doctors, dressers and nurses came from the Peking Union Medical School and from the Tsinan Union Medical School and did splendid work, but these units had both returned to their bases and the daily routine work had to be carried on by the local staff with what other help they could get. The Chinese army has no medical corps, or next to none, and before Red Cross work could be organized many of the poor wounded fellows had been for days without attention, the consequence was all the wounds were septic and needed dressing twice daily beside much other attention.

One of the wards with eleven beds which was in my husband's care, looked like a room of weavers' looms. The cases were all fractured femurs and the beds were fitted with frames and pulleys by which the men might raise themselves or work the knee or foot. All were on their backs and alas some of them had developed most awful bedsores before they reached our hospital.

You can imagine the nursing required. It was rather remarkable that the China Inland Mission hospital had more from the defeated side than from the victorious army. The latter was that of the Christian General Feng. But he fed *all* the wounded. Though his own men got rather more in the way of extras and luxuries, yet all were treated alike in the main. A true example of his Christianity.

The great majority of the men were very grateful for everything that was done for them, and there were not a few that professed to be trusting in the Lord Jesus Christ before they left. And we trust, and ask you to join us in prayer, that all the seed sown those weeks may yet bear much fruit to His glory. Those who were there from the beginning say that there was a very marked difference in the attitude



NOT A FACTORY BUT A WARD IN THE CHINA INLAND MISSION HOSPITAL FOR SOLDIERS WITH FRACTURED LIMBS, TAKEN DURING THE RED CROSS WORK, MAY-JULY, 1922. TWO PEKING MEDICAL HELPERS IN ATTENDANCE.

Photograph by a member of the Peking Red Cross Unit





GENERAL FENG ON A VISIT TO KAIFENG HOSPITAL AFTER HIS APPOINTMENT AS GOVERNOR OF HONAN PROVINCE. NOTE THE SIMPLE COTTON UNIFORM, THE SAME AS HIS MEN'S, WHICH HE CONSTANTLY WEARS

*Photograph by a member of the Peking Red Cross Unit*



THE WIFE OF EX-GOVERNOR CHAO TI AND HER TWO BOYS THE OLDEST OF WHOM WAS A PATIENT IN THE KAIFENG HOSPITAL—AS TOLD IN JUNE

*Photograph by Dr. Jessie McDonald*

and behavior of the defeated men after the first week or so. The Christian treatment greatly touched them. It was also most interesting to notice the difference between the men of General Feng's army and those of the heathen general's. The Christian General's influence seems to pervade the whole army, even down to the latest recruit.

General Feng, after his success in the province of Honan, was made governor and took up residence in Kaifeng, the capital of the province. How different from the ordinary governors! Next to the Emperor, or President, the governors are the highest in the land and as a rule live and go about in almost regal pomp, but Governor Feng lives and goes about in the plainest style. Although he has a motor car, for the most part he rides about, almost unattended, on a bicycle! No one can accuse him of spending money on himself.

A story is told that some civil officials called on General Feng, all dressed in their lovely silks. Although under his rule everything is kept wonderfully clean, he apologized to them, saying his place was not fit for such grand clothing and he could not possibly ask them to sit down on such poor and dirty seats. They were obliged to retire and next time they called they were all in plain cotton clothes. I cannot vouch for the truth of this.

Soon after the wounded were settled in hospital, the General and his chief of staff paid his men a visit and spoke to each one, the tenor of his remarks being that they must pray for their own recovery and all concerned.

He has had the city walls and gateways placarded with good moral maxims, also pictures warning people against opium, carelessness on the railways and the danger from flies, etc.

Toward the end of June there had been such a long stretch of fine weather that there was great danger of no harvests. General Feng sent a message to each of the missionary Societies asking them if on Sunday and Monday, June 25th and 26th, they would have special prayer for rain in their respective

churches. On Tuesday morning at six o'clock there was to be a mass prayer meeting for rain on the parade ground after the review of troops and all Christians and missionaries were invited to be present.

Clouds were gathering as we made our way to the parade ground. On arrival we found all the troops, about 10,000 of them, already in position in their several companies and regiments, arranged in a semicircle around the huge parade ground. The ladies were invited to stand in front of a pavilion on a huge platform facing the assembled semicircle. Before long the General arrived. We did not see how he came to the grounds, but he *walked* to the front of the platform followed by a few of his staff and a few gentlemen in civilian dress, probably some of the civil officials. After inviting the missionaries present to accompany him if they wished, he, followed by his staff, went round the whole ground on foot inspecting each company. That finished, he took his place on the front of the platform and stood at attention for about an hour while the whole lot marched past—infantry, machine guns, maxims, cannon (not very large or modern), etc. It was not without amusement. For instance, they use the "goose step" for marching in review, and some of them when saluting the General set their eyes and features and looked like graven images moving automatically.

I suppose the first thing that struck the newcomer was the absolute simplicity of the General. Dressed in a washed grey cotton suit, no better than his lowest soldier's, beyond the band on his cap and one or two ribbons on his breast, there was nothing to distinguish him from any of his captains. He is a tall, well-knit man who stands a head taller than most, and though so simply dressed, looked very commanding.

After the review, tables were placed together to form a platform and the troops all closed in, forming a solid mass round this centre. The General and staff, followed by the visitors, filled in a wedge that had been left vacant.

A Christian officer then mounted the impromptu





EX-GOVERNOR CHAO TI'S WIFE, DESCRIBED AS "JUST WHAT SHE LOOKS, A SWEET, SIMPLE, LOVING GIRL"

*Photograph by Dr. Jessie McDonald*

platform and the service began. It opened with an instrumental piece by the band, played very softly and with quite a regard to feeling. Then followed an extraordinary item. An inarticulate chorus beginning as a murmur, increasing in volume and then dying away, passed from company to company, so that it passed over the assembled throng like a wave, rising and falling as it proceeded. It was most impressive.

Then the officer read a portion of Scripture which was followed by a short address by one of the missionaries. Then a verse of "Onward Christian Soldiers" was sung, and you can imagine the effect, sung by nearly all that assembly. Then followed a number of prayers, some by Christian officers, others by ordinary soldiers and some civilians, concluding with one offered by the General himself.

There were many who could not refrain their tears as he pleaded with God to send rain. He prayed that if God were withholding His mercy because of sin, would He let the punishment fall on him (the General) only, and not punish the poor, ignorant people. Then with another verse of "Onward Christian Soldiers" and the benediction, the meeting closed.

Within a very short time (an hour or so) we had a lovely, refreshing shower and two days later sufficient fell for many to plough and sow. It was one of the most impressive experiences of my life. Do pray much for this Christian General, that he may be preserved from all ill, spiritual, mental and physical. He has many enemies.

Our own province of Kiangsi is in a state of war now. The two factions, North and South, are contending and of course the ordinary populace is suffering. Do pray for poor China that peace may soon be established.

## The "Wicked Man" Among the Red Cross Cases

By R. N. WALKER, M.B., Ch.B., Kaifeng, Honan

THINGS looked ugly for a day, when from the fighting line forty miles away, Chao Ti's defeated troops came tumbling back on our city, to find the city gates closed against them. It was then the looting commenced in real earnest—outside the walls and in our unworthy suburb, alas!—but leaving us entirely unmolested.

By this time we were in full swing as a Red Cross hospital. We treated ultimately about 320 wounded, a proportion of them being a selection of the worse cases from several hundreds lying and dying in local Chinese hospitals. For over two months we carried on till, literally overcome by sickness, heat and exhaustion, we were compelled to hand the cases over to the lesser attentions and less skilled care of the city military hospitals.

Much, however, had been accomplished, for not only had we been able to alleviate a great volume of suffering, but we had also in some measure seized the tremendous opportunities for real Gospel work.

Results were by no means discouraging, as the case of the "Wicked Man" will show. It was his idol-like, unspeakably wicked face that justified this appellation.

One glance at his horrible abdominal wound, and he was consigned forthwith to one of those "quiet rooms" where he could peacefully and unobtrusively (the Chinese hate death) pass away. His dressers might have been forgiven the hope that, if he must die, he would do it more expeditiously—so offensive was his wound to handle.

From one point of view, he was an object to be shunned and avoided, yet, notwithstanding, the object of our extreme pity and compassion. After all, he had his good points. Those roses we gave him he loved, as a little omission in the daily ministration revealed to us. Undoubtedly he was open to kindness. Vile as he was, he was not beyond hope and repentance. Were any of these men?

So to him, as to all, the old Gospel was preached—Miss Standen acting as spiritual director—and preached lovingly and in faith. Thus we watched him, prayed for him, nursed him, and cared for him, in the end to rejoice over him as one "raised from the dead," as afterwards he was ever thankful to acknowledge. He was full of gratitude when a month ago he left us, his wound healed, his face transformed, openly confessing Christ.

It was a long journey home that he had before him and his purse was empty, but simple faith prevailed and the gift of nine dollars which a letter unexpectedly brought him, was not only a very direct answer to his childlike request, but also an encouragement to him that was to speed him on his homeward way of two hundred miles rejoicing in a new-found faith.

## Little "Fourth Bald Head"

By Dr. R. N. WALKER

A PORTION of you have already heard about this small five year old son of the big man of the province, military governor Chao Ti (who preceded Governor Feng).

"I am bringing you a dying child," said the Governor apologetically, in committing him to the care of Dr. McDonald, and so it seemed on further examination. He had been seen by many physicians, and was a great deal the worse.

For five weeks Dr. McDonald's and Miss Soltau's house was turned well-nigh upside down by the presence of this little patient, his relatives and attendants: but fervent prayer, and much patience, perseverance and skill won the day and in a blaze of color and rejoicing, escorted by thankful relatives and

\*On page 169 is the portrait of little "Fourth Bald Head" and his mother. The boy is trying to look serious which is the proper thing in China when having a portrait taken. Of the mother it is said, "She is just what she looks, a sweet, simple, loving girl." The Mission has lost touch with the family since their flight to Shanghai, but hears that this lady has been going to church services.



friends, by the medley of soldiers deputed to guard him and his day and night, by officials and servants great and small, this "little lord" parted from us impressively as he had come.

But what a physical transformation! The Chinese "hit it" in those four characters inscribed on the silk banner the Governor presented to us. "Shallow waters receiving a spring," a crude interpretation of these four characters, aptly describes the physical change in our little patient, while we pray that it may as really express the spiritual results of his sojourn among us. May the simple, yet all-sufficient Gospel verses and hymns that he seemed pleased to learn, be in him a well of water springing up into everlasting life!

## Seed Lodged in a Mountain Crevice

By Rev. L. C. WHITELOW, Tsinchow, Kansu

A THIRTY MILE journey through the mountains brought us to a thriving little city of about 10,000 inhabitants where we stopped three days and where we had a good time preaching to the many who gathered around us, both in the street and at the inn. The people were most receptive and asked many questions and some begged us to open a Gospel hall. We were much impressed, for the soil seemed already prepared and we trust by repeated visits of missionary, evangelist or colporteur, and faithful sowing of the Good Seed, there will soon be much fruit for His glory in that centre.

While in the above mentioned city we heard that seven miles farther on there resided a family of earnest believers, and we determined to look them up. It was a difficult road, narrow and very dangerous for at times if my horse had slipped he would have landed several hundred feet below in a ravine. But God guided our footsteps and after skirting the side of several small mountains we came at last to a little group of dwellings high up on the mountainside.

We were most enthusiastically received by the father, mother and five grown-up sons, who all professed to love and serve the Lord. It is an outstanding example illustrating the fact that the Good Seed faithfully sown will often spring up in most unlikely places.

The father of this home had been given a gospel by a relative who had purchased it from our Bible Society colporteur and being unable to read had passed it on. The Gospel made its own strong appeal and led this man to make inquiries. He traveled twenty-eight miles to Chingansien and was directed to our Mission. He arrived on a Sunday, a few minutes before the opening of the service, and heard our evangelist preach. There and then he decided for the Lord. He purchased other gospels, hymn books and literature, and with a heart bounding with a new joy returned to tell the glad news to his wife, sons and neighbors.

God has signally blessed his testimony. A year has passed and now his wife and all his sons are believers and two neighboring families are quite earnest inquirers. You can imagine our delight on making this discovery and the joy it gave us to bring strength and cheer to that little band.

They are cave dwellers, and since becoming believers their cave home has been cleaned and renovated, whitewashed and decorated. On a shelf in a conspicuous place could be seen their Bibles and hymn books, and they assured us that they were read daily. Each Sunday for many months the father or eldest son had been conducting a service in the home, to which the neighbors had been invited. They had suffered much persecution but had stood firm. Their home being over fifty miles from Tsinchow we had heard very little about them, but the Great Shepherd who "knoweth His sheep" had guarded, cared for and abundantly blessed them.

A few days ago at our annual baptisms, among the fifty-four who were baptized were the father and second son of this family. They came all the fifty miles and were greatly strengthened through meeting with other Christians, and returned to their home full of zeal to serve and magnify their Lord.

## In the Home of "Little Romp"

By Miss DOROTHY BEUGLER, Ninghai, Chekiang

PERHAPS some who read the story of Little Romp's mother in "China's Millions" of January 1921, wondered if she would keep on growing in grace.

Well, she has been keeping on. In the family, you remember, there was little Romp, his father, mother and little sister. They have all grown, father and mother in knowledge, and brother and

sister in stature. Romp goes to school now and he has lost his baby ways while little Sister runs about and chatters. Whenever we pass their door she calls after us, "How are you? Thank you, thank you!"

Cigarettes have become such a curse in China that one cannot walk many places without seeing the blank walls of some house plastered with "Pinhead" or "Pirate" or "Baby" or kindred colorful posters. One day on visiting Little Romp's mother and going as usual into the bedroom where she sat sewing, what met my eyes as I entered the door but two glaring cigarette posters on the wall above the bed!

"Oh, where did you get such ugly pictures?" I exclaimed, forgetting all Chinese manners in my surprise.

Little Romp's mother gave a queer smile and looked sheepish. "There now, Romp's father said you wouldn't like them, but I thought the colors were so pretty and our wall looks so bare that when I saw them blown off the wall across the street I just picked them up and brought them in. But really they are ugly and I'm a Christian and I know we shouldn't have such things in our house. There, I'll tear them down this very minute!" With that she jumped on to the bed and stripped the posters from the wall.

I had to smile at the sudden remedy for a guilty conscience. "Well," I said, "the children should have pretty pictures to look at and I have a lovely big one of Jesus the Good Shepherd at home. I'll give it to Romp to bring home with him after school."

"Oh, that will be lovely," she cried, "I think there is a scroll with a tiger on it in the cupboard, I'll look and see." So she rummaged about in the cupboard where most of the precious things (and many not so precious) were kept. Finally the scroll was found, a yellow-with-age one, with a fierce, prancing red tiger or lion on its glazed surface. Now, the Chinese tiger and the Shepherd grace the bedroom wall and consciences are clear.

Last year some friends sent us some small lesson picture cards and we distributed them to the little children who could recite the golden text each Sunday. Little Romp had been coming to Sunday School for about half a year, so his cards had begun to accumulate.

One day when I was paying a call, Little Romp's mother said, "Miss Bu, I have something to show you."

The children were standing near and Romp seemed to be bubbling over with joy. "It is a very pretty thing!" he whispered.

There was a certain air of mystery about it and I wondered what I should see.

Opening the cupboard a very precious thing was brought forth and put on Romp's head. You can't guess what it was!—a picture hat, far more picturesque than any Fifth Avenue creation.

Romp's mother had made a hat by pasting the cards received each Sunday on a wire frame, lining it with a flowery "Literary Digest" cover, and binding it with a piece of striped ribbon. The neighbors all say that Little Romp's mother is very ingenious and when I saw that hat I believed it. Who but she would have thought of that use for Sunday School cards!

She explained, "Most mothers let their children play with the cards and they get torn and lost, but I always hid Little Romp's and now he has a nice hat."

By this time Romp's head has expanded with his First Grade learning so it is little Sister who now struts proudly into church each Sunday with the beloved hat on her little round head.

I told before how Little Romp's mother was beginning to read her Bible. Now she and her husband both read every morning. They enjoy the Christian Endeavor daily readings and follow them, finding a number of verses on the subject by using the cross references in their Bibles. Instead of "Please find a verse for me," I hear "I have found so many verses I don't know which one to choose."

Such earnestness deserved a reward, so a copy of "Pilgrim's



LITTLE ROMP AND  
THE "PICTURE HAT"  
Photograph by  
Miss Beugler



Progress" was bought for Little Romp's mother. I expected her to be delighted, but when the book was given to her she looked up at me with a woebegone expression and sighed, "Oh, I haven't read all of the New Testament and hardly any of the Old and here you give me another book! What shall I do?"

But in spite of her reluctance to increase her library, she is slowly getting through. At first she found it rather difficult to read her new book, for the style and vocabulary were different from her Bible and hymn book.

"I don't understand much of it when I read," she said, "but Romp's father listens and then tells me about it afterwards. It is a very 'good tasting' book and I am glad you gave it to me."

Lest you think that little Romp's mother is nearing perfection I must show you another side of her character. Chinese women easily lose their tempers and are given to "cursing." It is a stumbling block to many, for they say, "I can't stop cursing so I can never be a Christian."

But many who bear the name of Christian do not drop their cursing and impatience. Cursing in China is not using God's name in vain, but calling your neighbor a coffin, or a child a monkey, is in Chinese ears as great a sin.

One afternoon the placid round face of Little Romp's mother was red and her eyes full of angry tears.

"I'm mad to death at 'Second Sister'." Then out rolled a tale of the quarrel at such a rate that my ears and mind couldn't keep up with her tongue.

"What, you, a Christian, get so angry?" I said.

"Yes, I am always scolding and cursing the children, and now I'm mad to death at that woman across the street."

Suddenly her tone changed from one of rage to one of contrition. "I know I shouldn't but it just comes out before I think. Pray for me when you get home."

I suggested that we both do it then and there, and so standing by the table we asked God to cleanse the heart and lips and give love and patience in place of anger.

Will not you who read, breathe a prayer for Little Romp's mother and for others like her who are saints in the making. In a heathen atmosphere where Satan holds sway, it is hard, very hard, to live the Christ-life, and it is the life which preaches more convincingly than any sermon.

## A "Life Work Recruit"

A valedictory message by Miss GERTRUDE BROOKS

THAT the desire which has been mine for so many years has almost been realized, I can hardly believe. I have been accepted and the date set for sailing for the foreign field where I am to tell the Chinese about our Lord Jesus Christ.

As far back as I can remember I have wanted to be a foreign missionary, my first desire coming probably as a result of a little missionary society conducted by our pastor's wife when I was in the "primary" in a small country church. I praise the Lord that my parents were Christians and I have known nothing else but to love Him and His work.

Six years ago I took the first definite step when I answered the call at a decision service in a Christian Endeavor Convention and volunteered as a "life work recruit." I could not see then how I could give myself to full time service, but I had such a longing to do so that I felt that I must take this step. Three



A "MOUNTAIN CART" IN SHANSI

years passed and I seemed no nearer the foreign field, but God was preparing the way.

There was a Bible Institute in my own city, but I did not know about it until through an extension class I met the superintendent and one of the teachers. I learned that I could attend at night. Three nights a week and Saturday morning throughout the year it was my privilege to attend the Brookes Bible Institute of St. Louis, taking in this way eight courses. Before the year had ended I felt that I must attend the day classes. The Lord gave me the assurance that this was to be done and that He would provide during that time. He did, and what a privilege was mine to study His Word, instructed by teachers who loved the truth and delighted in telling us what God said in His Book!

In June 1921 my course was completed and my application had been sent in to the China Inland Mission, though still I could not see how I could be spared from home to go to China. Again God was taking care of all this. A year later I was in Philadelphia at the China Inland Mission Home where I spent three delightful weeks. On July 3rd the Council met. I was accepted. I cannot tell you the great joy that was mine.

Next came the question of funds. I had thought that I could not go for another year, but it seemed to be God's will that I go this fall. I could only ask Him to send in the necessary amount. He has wonderfully provided. Again and again supplies have come in from unexpected sources and every need has been met. "And when He putteth forth His own sheep He goeth before them" (John 10:4). These weeks have been full of joy and blessing.

The story of Philip and the eunuch recorded in Acts 8 has meant much to me. Philip "preached unto him Jesus." The Ethiopian believed, was saved, and "went on his way rejoicing." My great desire is to be used as Philip was—to preach Jesus unto the Chinese that they may believe and go on their way rejoicing. Pray that I may be faithful.

## The Joy of a Vow Fulfilled

A valedictory message by Miss BERTHA M. LANG

UNTIL me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." How glad I am that God is not a respecter of persons! Were such the case, I for one would never be in China.

When but a child I had a desire to be a missionary but as years rolled by and I earned my own money, the desire to go forth into His service grew less. I had told father in the early years that some day I would be a missionary, but in later years I wished I had never told him, for repeatedly he would say, "Don't forget some day you're going to be a missionary." How thankful I am to-day that God gave me a father and mother who loved the Lord and His work in the regions beyond, and who were not only willing to pray that reapers might be sent forth into the harvest field but who were willing to send one of their very own into the Master's work. What a privilege it is to have Christian parents!

It was not until my stay at the Moody Bible Institute that I finally yielded myself unreservedly to the Lord and His work. At first I made plans as to where I should like to go—not asking Him—but how thankful I am now that He gave grace enough for me to say, "Have thine own way, Lord. Have thine way." To-day I'm so glad that He has led me to China.

Do you wonder that my heart is filled with praises to God as I review my life and see what He has been doing? If my plans had worked out, I would not be rejoicing in this great privilege to-day. How glad I am that the work is not mine but His!

It seems so good to know that in the homeland there are those who are and will be bearing us up in prayer. My heart was greatly stirred at a young people's prayer meeting in one of the churches I visited, when the president of the society asked those who would remember me in prayer while gone, to arise. They stood, as one man, and tears came to my eyes at the thought of the great privilege of going forth, alone, yet not alone, for God is with me and the prayers of loved ones are following daily.

Perhaps there are those who will read this article to whom the Lord has spoken repeatedly regarding His work for them in China. May I beg of you to take the stand for Him? He who calls into the work has also promised, "Lo, I am with you always." What more can we possibly want? "If Jesus goes with me I'll go, anywhere."





MISS GERTRUDE BROOKS OF WEBSTER GROVES, MO., ACCEPTED BY THE MISSION JULY 3RD, 1922, SAILED FOR CHINA OCTOBER 19TH, 1922



MISS E. CONSTANCE BROCK OF TORONTO, ONT., ACCEPTED BY THE MISSION MAY 12TH, 1921, SAILED FOR CHINA OCTOBER 19TH, 1922



MISS BERTHA M. LANG OF BAILEYVILLE, ILL., FORMERLY OF STEAMBOAT ROCK, IOWA, ACCEPTED BY THE MISSION JUNE 5TH, 1922, SAILED FOR CHINA OCTOBER 19TH, 1922

As I go forth, the prayer of my heart is:

"Teach me thy way, O Father,  
Around me falls the night;  
I know not where my pathway  
Shall lead ere morning light.  
I ask not for a sunbeam  
To burst upon my sight;  
Just smile, dear Lord upon me,  
My path shall then be bright."

## A Missionary's Daughter Goes Back to China

A valedictory message by Miss EDITH CONSTANCE BROCK

IT IS only because of God's great goodness that to-night is the eve of my departure for China, so it is my desire to sound His praises in a few simple words of personal testimony. In the first place I thank God for missionary parents, missionary teachers, and that it was a missionary's influence which led to the consecration of my life to my Lord.

When leaving China in 1918, it was with the thought of returning, but then the motive was hardly sincere. There is no place like home and perhaps that was uppermost in my mind. However, it is true to say that to-night it is His love that constrains, not selfish desire. He has revealed the need which together with His command is a call to go and tell those who know it not, that they are already bought with a price, the precious blood of Jesus, that He loves them and can make them His own if they only believe.

Taking the Gospel to the heathen is, from the human standpoint, impossible; but it is His love and power that accomplishes the impossible, for His light can penetrate into the darkest heart and give eternal light.

It is almost four years since the Lord led me to Canada and these years have been crowned with His goodness. Through all experiences, bitter or sweet, His guiding hand has been manifest and He Himself has become more near and dear. I do thank Him specially for the two years at Toronto Bible College, for the fellowship of both instructors and students and the study of His Word, and a time of relying on Him alone for temporal needs and proving His faithfulness.

It would not be fitting for me to leave Toronto without saying what this Home has meant to me. It has been home in the true sense of the word. I am sure I am voicing what all the "Chefootes"\* feel when I thank Mr. and Mrs. Brownlee and all other friends for their kindness.

\*The children of missionaries or other residents in China, who have passed through the China Inland Mission school at Chefoo, are spoken of as "Chefootes." In Toronto and vicinity there are between forty and fifty of these young people, some in business, some in school or university, some in hospital training.

Hudson Taylor expressed pity for those who reached China or any mission field without opposition. My path seemed very smooth till these last weeks when Satan's attacks took the form of doubt and fear. But I thank God who giveth the victory through Jesus Christ our Lord.

Why I cannot tell, but I know He has called me and for my weakness given this text in 2 Corinthians 9:8,—"God is able to make all grace abound toward you, that ye, always having all sufficiency in all things may abound to every good work."

There is peace and joy in being in the Lord's will and my thoughts turn to the incident of the feeding of the five thousand, when the little lad had just five loaves and two small fishes to bring to Jesus. Because Jesus took that offering, blessed it and fed thousands, surely He can take a small vessel which He has chosen and make it a channel of blessing to many hungry souls.

"This little barley loaf of mine,  
So wet with tears, so stained with sin,  
I bring to Thee, O Christ divine.  
Take it Thy blessed hands within.

"The hungry souls around me crowd,  
I am too poor to give them bread.  
Unless by heavenly grace endowed  
I shall but offer stones instead.

"So Master, take this life I bring,  
This meagre loaf of barley bread,  
And multiply my offering  
Till hungry thousands have been fed."

THE TRUE AMBASSADOR is that Christian, who, taking the Scriptures of the Old and New Testament as God's holy Word, authoritative, all-sufficient and divinely inspired, goes forth with the Gospel into the world for the Lord Jesus Christ. He is a stranger and pilgrim here below, is seeking a Better Country, has his affections set on things above, and is eagerly looking for the personal and glorious return of the Lord Jesus. He is born from above, has eternal life as a present possession, through the blood and merit of Jesus Christ alone, is indwelt by the Holy Spirit, and his work is not in man's strength or wisdom, but is in that of the Spirit of God. He sees, by faith, a glorious Heaven for the redeemed and eternal bliss, with an awful hell and everlasting woe for the impenitent, and therefore seeks to warn all to flee from the wrath to come. He believes in a personal devil, the god of this present evil age, full of malignity and power, and in his final overthrow by the Lord Jesus Christ. He believes the whole world to be *lost*, without hope and without God, dead in sins, alienated from God, children of wrath, past feeling, hard of heart, desperately wicked, and in open active rebellion to the one great high God. He understands, from the Word of God, that the heathen are *not* seeking after God, that the time for work is short, the need exceedingly great, and the command to "go" imperative.—Selected.



## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK, writing on August 24th, 1922

**DEVASTATION BY FLOODS.** A wide area in central and southern China has recently been visited by typhoons which have caused great damage to property and serious loss of life. In Swatow alone, it is estimated that over twenty-eight thousand people perished. In several of our stations, especially in the province of Chekiang, the Mission premises have suffered, and the cost of putting them in repair will be great. The city of Taichow has been flooded, the Mission house standing in ten feet of water. The extent of the resultant damage has not yet been reported. In Yungkang the chapel, school building and the wall surrounding the Mission property have been razed to the ground, while the condition of the missionaries' dwelling house is precarious.

Chenghsien has been visited with the greatest flood within the memory of any inhabitant, the whole of the suburbs being submerged, only the roofs of the houses being visible. Villages everywhere are in ruins. The neighboring city of Sinchang is, Mr. Macpherson reports, "in a lamentable state." "The Mission premises at the north gate," he says, "stand out like an island in the sea. Every house with mud walls (and they are mostly of mud walls) has collapsed."

From Hokow, in the province of Kiangsi, Miss I. E. Moody writes: "We have had one severe storm recently, which flooded many fields. The rushing water from the hills destroyed bridges and roads and one house floated past the city and was carried down the river. The water subsided rapidly and not much damage was done to the crops. We have heard that the high wall of one outstation was smashed by the neighbor's wall being blown down, but rejoice that no one was hurt."

*The political situation.* Of this it is difficult to write. From many parts of Kiangsi we receive reports of trouble and distress caused by military occupation and looting by the soldiery who respect the property of no one and meet resistance with death.

From Suiting, in eastern Szechwan, Mr. Frank Houghton writes: "Suiting has changed hands since I last wrote, and in common with Liangshan, Tachu, Shunking and other cities, has passed into the hands of the Second Division. The retreat of the First Division has been very rapid, but no one seems to know where they are now. Our magistrate fled with the troops and was drowned in consequence of his boat overturning on the way to Chuhsien. In deference to the Consul's directions we refused to receive boxes, etc., into the Mission premises. One man asked us to take forty-odd boxes, belonging to some major or colonel."

From Tachu, Szechwan, Miss M. A. Edwards writes: "The city is full of soldiers. We live on a busy street outside the west gate. All the shops are closed and nothing can be bought and the press gangs are busy day and night and are cruel."

*Brigandage abounds.* From the Kwangsin River district, in Kiangsi, Miss McFarlane reports that Kwangfeng was recently attacked by robbers, looted and some of the houses set on fire, several men being killed in the fighting which ensued.

From Yuanchow, in Hunan, where it is estimated that one hundred thousand people have died from starvation, famine fever and cholera, Mr. Becker writes: "The famine is producing more robbers every day. We have in this district thousands of them and it is difficult to travel. Many of the famine children

are joining them. I have seen many children of eight to twelve years of age with big knives on their backs accompanying the brigands, and these young robbers are worse than the older ones. They burn houses and kill people. Four hundred and ninety-five families are without homes, as more than one hundred of these children burned their houses outside of this city."

Mrs. Freeman Davies, writing from Chenyuan, in the adjoining province of Kweichow, asks for prayer that law and order may return. She says: "Executions take place almost daily and with great cruelty, but conditions do not improve. The hand of the oppressor and the cry of the oppressed are ever with us; poverty, hunger, disease and death are the lot of the masses. Farmers idle, fields uncultivated and prices high make up the sad picture of the present. Yet all these things have brought us untold opportunities of service for the people and for our Lord."

From Sianfu, in Shensi, Mr. E. R. Beckman reports drought and in consequence much idol worship in which some of the inquirers have been forced to take part. He adds: "Idolatry is increasing, as the Governor is supporting it. We have been asked to discontinue preaching at the hall erected by General Feng, owing to the heat, but I fear we shall never be allowed to preach there again. Pray for our dark province."

These are the conditions prevailing in China as reflected in the correspondence which has been received. The picture is a dark one, and will suggest the need for earnest intercession that events may be overruled for the good of the nation and the furtherance of the gospel of Christ.

*Engagements.* Mr. F. H. Easton, who came to the coast from Hanchung at the beginning of the summer, and has been spending the hot season at Kuling, has become engaged to be married to Miss Grace Jackson of Wenchow. Mr. A. E. Beard and Miss J. B. Powell, both in the province of Kiangsi, have also become engaged to be married. Miss M. M. Vaughan, of Shekichen, has become engaged to be married to the Rev. G. Andrew of the Canadian Church Mission in Kaifengfu, Honan. This will involve the loss of a valued worker to us.

*A Chefoo Memorial.* The fund for the Memorial Hall to be erected in connection with the school at Chefoo in memory of the "Old Boys" who laid down their lives in the Great War, now stands at something like Mex. \$8,000. Mr. Douglas Robertson has gone to Chefoo to advise about the site and to prepare the necessary plans.

*Baptisms.* Since the date of my last letter (June 25th) three hundred and forty-two baptisms have been recorded, including one hundred and four at Yuanchow, in the province of Hunan. (Later—Sept. 9th.) Last week we were cheered by the receipt of news of two hundred and sixty-one baptisms among the tribes-people in the Tating district, in Kweichow, and this week by a report of the baptism of seventy-eight in the neighboring district of Kopu. A considerable number of baptisms among the Chinese in different parts of the country have recently been recorded. A few days ago we heard of fifty-four in the Tsinchow district in Kansu. All these young converts have a special claim upon our prayers, as also have the workers who are responsible for their oversight and instruction.

## Here and There

Mr. and Mrs. C. G. Gowman spent a few days in Vancouver and Victoria before sailing for China on September 7th. In the former place Mr. Gowman gave a lantern lecture on the tribes work in which he has been engaged, and then went on to Victoria in time to address the C.I.M. prayer meeting there.

While in Vancouver Dr. and Mrs. A. W. Lagerquist, Miss Mary Darroch, Miss E. C. Brock, Miss G. Brooks and Miss B. M. Lang, who were booked to sail for China on September 28th, each took part in the weekly C.I.M. prayer meeting. This gathering proved a blessing

and was well attended, at least sixty being present. Before sailing, members of this party also addressed several church prayer meetings.

Rev. and Mrs. F. Dickie are spending some weeks on the Pacific coast before returning to China. Prayers will be valued for them as they conduct meetings in Victoria, Seattle, Tacoma and Portage, Wash.

A one-day conference of the China Inland Mission was held in Buffalo at the City Mission, Sunday, September 17th. At this gathering the Mission was represented by Rev. F. A. Steven, Rev. W. J. Hanna and Rev. L. R. Rist. Following these meetings the above members

of the Mission visited a number of places in western New York and Pennsylvania, speaking in behalf of the work.

Miss Cora A. Pike, who, with Miss B. C. Benson and Miss R. J. Lundgren, works in the station of Kiehshu, Shansi, has sent in a request for special prayer on behalf of their autumn and winter work: Nov. 3-6, annual church gathering, Kiehshu; Nov. 11-19, Changlan fair, Miss Lundgren; Nov. 8-22, visiting Tingshih villages, Miss Benson; Nov. 25-Dec. 9, Kiehshu women's class; Dec. 18-Jan. 1, Tingshih women's class, Miss Benson; Dec. 20-Jan. 3, Chinguen, Miss Lundgren; Jan. 8-22, Changlan, Miss Benson; Jan. 10-24, Miss Lundgren.



## Editorial Notes

**K**AIFENG, through the stirring events in and about our Mission hospital in that city, has had much attention in this publication of late months. Both the men's and the women's hospitals were opened to the Red Cross work, and Dr. R. N. Walker who was new to the field and in the midst of language study, had to lay this aside and take part in the work, both before and after Dr. Judd's arrival. We understand that many of the China Inland Mission staff succumbed to illness after the strenuous weeks of Red Cross work, and prayer is asked for their restoration as well as for medical reinforcements there and in other cities where our Mission has hospitals. By late letters we are told that Kaifeng is afflicted with an outbreak of cholera.

Prayer meetings on behalf of the work in China are held at China Inland Mission centres week by week. We learn that the time-honored Saturday afternoon meeting held in London, England, from "the earliest days" has been changed to a mid-week evening owing to altered conditions, but this prayer meeting is declared to have been, all these years, "a prominent feature of the work and an undoubted cause of its fruitfulness." At all our official centres, and at many other places, in North America, regular prayer meetings are being maintained to which all who desire to take part in this form of service have the most cordial welcome. If anyone desires to know definitely where and when these meetings are held, a request addressed to one of our Secretaries will bring the information. New circles for prayer are constantly forming and are listed with gratitude on the part of the Mission.

In presenting in this number the portraits and farewell messages of three new workers for China, we are inviting—as always—prayer from all readers whose hearts respond with Godspeed as these new workers go forth with joy and faith. Two are from the United States, one from the north, the other from the south; the third, who leaves from Canada, where she has been a resident for some years, was actually born in China, her parents being missionaries of the China Inland Mission, her father still working in that land. There is particular satisfaction in recording the return of the second generation to the field where parents have labored. This Mission has a large band of second generation members (about fifty in number), and North America which sent its first party in 1888 can now claim half a dozen "*children of the Mission*" as representing this continent on the field. It is expected that other "recruits" will follow before the close of the year. Prayer for their safe journeyings, early completion of language study and divinely directed appointment as to place of service, is earnestly asked.

A rather unusual book is "The Arabian Prophet" translated from the standard "Life of Mohammed" in Chinese, written by Liu Chiu some two hundred years ago. The English edition, translated and edited by Mr. Isaac Mason of the Friends Foreign Mission

Association, Shanghai, with a foreword by Dr. Zwemer, is an illustrated volume of over three hundred pages published by Revell. This interesting and illuminating book presents the Chinese viewpoint concerning the Prophet of Islam. It will doubtless surprise many who have not studied the question, to see how much the famous Chinese writer—like most Moslem apologists—"whitewashes" the life of the Prophet. The miraculous is freely added and well-known facts are altered in order to measure up to Chinese requirements. We cordially endorse the translator's wish that this book may lead to a better understanding of, and a truly sympathetic approach to our Moslem neighbors of whom we have many in China.

Is this an inopportune time to bring the Moslem problem before our readers? We think not. All of us are familiar, no doubt, with the advice of a great military authority that when hard pressed and well nigh outflanked, then is the time to *attack*. We have lately seen the Mohammedan showing great power as well as racial and religious hatred. Our hearts are naturally stirred with feelings far from love and pity; but from a Christian standpoint and with the forces of missionary service, it is due that we *advance*. Our Leader's prescribed tactics for present conditions given in the "King's Rules and Regulations" (if we may so term Matthew 5, 6 and 7) are these: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you . . . . If ye love them which love you, what reward have ye? Do not even the publicans (may we not say, the Mohammedans) the same?" Valiant soldiers do not look for the easy places. The writer of these lines faces the portrait of a lad of twenty-one, a lieutenant in the air forces of the Great War, whose body lies in France but whose heart rejoiced in the day of his appointment to the most hazardous branch of that hazardous service, exultantly declaring it was "great for honors." Are there not men who are eager for *honors* in the Lord's service? We know there are, but men do not *crowd* the missionary recruiting offices. Is it Christian humility that constrains men to look for quiet and safe places in the Lord's work? It is not with humility but with shame that many of us, who are over age, regard former years and passed opportunities of active and overseas service. The post of the equipment officer or recruiting sergeant may be counted within the ranks of the Lord's army, but what is that to desire when the call from *the front* is for more men—more men to meet the swarming, opposing masses of unchristian and antichristian peoples who suffer all manners of terrors and prejudices, who oppose themselves, yet who, by a stroke of the Sword of the Spirit, which is the Word of God, may be delivered from the power of darkness into the kingdom of His dear Son. And this is for Moslems as well as idolaters. Have we any rancor because of Turkish aggression? Do we feel the Mohammedans are enemies? Here, then, are definite instructions: Love them, pray for them. We commend to our readers Mr. Rhodes' appealing article which was written before the present crisis arose in the Near East.



# Prayer Calls—Praise Echoes

An Index for Prayer Union Members

**Thanking** God for the life and work of Mr. Baller, let us ask for like men to continue the work (page 165).

**Pray** for the Moslems of China (p. 166) not forgetting the children (p. 160 cover), considering the small number of workers engaged in Moslem work, the church's long neglect of this field, the few societies professing to touch it and the need of "a whole Bible" and the "Martyrs' faith" as equipment for this service. **Ask God** for workers and **pray** for those engaged in this difficult enterprise (pp. 168, 175).

**Pray** for Governor Feng of Honan (p. 169).

**Pray** that peace may be established throughout China (pp. 169, 174).

**Remember** the "wicked man" converted in hospital. **Also remember** the medical missionaries broken down by strenuous Red Cross service (pp. 170, 175).

**Remember** the ex-governor's little son and wife that what they learned in the Kaifeng hospital may bring them to the joy of salvation in Christ (pp. 170, 171).

**Pray** for God's blessing on scattered seed (p. 171).

**Give thanks** for baptisms reported in spite of the distressing times (pp. 171, 174).

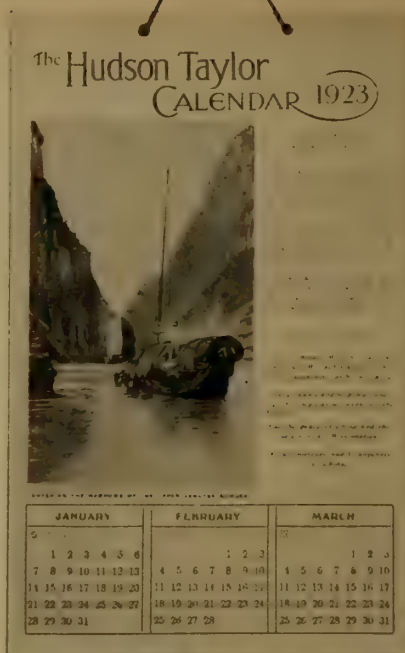
**Prayer** is asked for "Little Romp's mother" and other "saints in the making" (p. 171).

**Pray** for outgoing workers (pp. 172, 173, 175).

The dark picture of conditions in China calls for **earnest intercession** (p. 174).

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## ARRIVALS

September 13th, 1922, at Vancouver, Mr. and Mrs. F. E. Parry with two children, from China.

September 25th, at Vancouver, Mr. and Mrs. J. H. Stooke, from China.

October 7th, at Montreal, Mr. and Mrs. M. Hardman, from England.

October 14th, at Montreal, Mr. and Mrs. W. E. Tyler, from England.

October 16th, at Montreal, Miss C. C. Macdonald, from England.

October 21st, at Montreal, Mr. J. R. Hayman, from England.

October 23rd, at Vancouver, Mr. and Mrs. W. G. Bobby and daughter, from China.

## DEPARTURES

September 27th, 1922, from Montreal, Mr. H. F. Ridley, for England.

September 28th, from Vancouver, Dr. and Mrs. A. W. Lagerquist, Miss M. Darroch, returning, with Miss E. C. Brock, Miss G. Brookes and Miss B. Lang, for China. Owing to an accident to the steamer, this party returned to Vancouver and sailed finally on October 19th.

October 6th, from Montreal, Mr. and Mrs. J. H. Stooke, for England.

October 19th, from Vancouver, Dr. A. Hogg, Mr. and Mrs. H. E. V. Andrews and three children, returning, with Mr. and Mrs. H. M. Griffin and one child, for China.

## BIRTH

August 5th, 1922, at Yunnanfu, Yunnan, to Mr. and Mrs. George Booth, a son, Donald Grant.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, SEPTEMBER, 1922

PHILADELPHIA										TORONTO										
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EBENEZER

# CHINA'S MILLIONS

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## CONTENTS

THE CONFLICT OF THE AGES—By Dr. F. W. Farr.....	179	ORCHID, HAPPY SOUND, AND OTHER GIRLS—By Miss E. Wright.....	186
THE UNIQUE SERVICE OF THE CHINA POST.....	181	CHRISTMAS GATHERINGS AND GIVING—By Mr. A. Gracie.....	188
"HE THAT IS WISE WINNETH SOULS"—By Dr. F. A. Keller.....	182	VALEDICTORY MESSAGES—By Mr. and Mrs. H. M. Griffin.....	187
THE OLD GOSPEL PREACHED IN THE OLD WAY—By Rev. A. R. Saunders.....	184	OUR SHANGHAI LETTER—By Mr. J. Stark.....	188
GOING HOME BY MONGOLIA—By Mr. J. S. Fiddler.....	184	EDITORIAL NOTES—F.F.H.....	189
ITINERATING WITH A BABY—By Mrs. A. B. Cooke.....	185	PRAYER CALLS—PRAISE ECHOES.....	190
		ARRIVALS, DEPARTURES, ETC.....	190
		DONATIONS.....	192
		ABSTRACT OF CHINA ACCOUNTS.....	192



## STUDYING SCRIPT

MRS. HSI, THE WIDOW OF THE FAMOUS PASTOR HSI OF SHANSI, ACQUIRING THE MODERN SCRIPT WITH THE HELP OF A SEVEN YEAR OLD BOY WHOSE MOTHER, MRS. LI (THE BIBLE-WOMAN IN CHARGE OF THE WOMEN'S WORK AT CHAOCHENG), STANDS IN THE BACKGROUND. THE PHOTOGRAPH IS TAKEN OUTSIDE OF MRS. HSI'S HOME IN CHAOCHENG. THE BACK OF THIS DWELLING IS A CAVE AS IS THE CASE WITH MANY HOMES IN THIS PART OF SHANSI

Photograph by Miss S. Romcke



# The China Inland Mission

FOUNDED IN 1865

By the late REV. J. HUDSON TAYLOR

*General Director*

D. E. HOSTE, SHANGHAI, CHINA

*Director for North America*

HENRY W. FROST, D.D., PRINCETON, N.J.

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Home and Offices,

235-237 School Lane, Germantown,  
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Roger B. Whittlesey, Secretary-Treasurer

### CANADA

Home and Offices

507 Church St., Toronto, Ont.

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Robert Wallace, Treasurer

Frederic F. Helmer, Publication and Prayer  
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Home and Offices

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Ralph D. Smith, Representative

598 Princess Ave., London, Ont.  
F. A. Steven, Representative

6506 Ventnor Ave., Ventnor, N.J.  
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*Inquiries, offers of service, donations, or orders for  
publications may be directed to any of the above centres.*

*N.B.—The map on the opposite page is designed to locate roughly the places referred to in this publication. Whenever the name of a place is given in our pages it is usually followed by a second name—that of the province (as Anjen, Kiangsi, or Kaifeng, Honan). By turning back to this map and noting the situation of the province, the general part of China referred to can easily be determined.*

## STATISTICAL AND DESCRIPTIVE INFORMATION REGARDING THE CHINA INLAND MISSION

**Origin:** Formed in 1865, "under a deep sense of China's pressing need," by Rev. J. Hudson Taylor, M.R.C.S., after finding that existing societies felt unable to grant men and means for work beyond the coast provinces then open.

**Aim:** To traverse and occupy China's **Inland** provinces, giving the Gospel to every creature and building up a native church in obedience to the command of our Lord (Matthew 28:19) and constrained by the love of Christ and the hope of His coming.

**Character:** Interdenominational, international, evangelical, evangelistic, and supported by free-will offerings. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths.

**Equipment** (Jan. 1, 1922): Missionaries, 1,073; paid Chinese helpers, 1,968 voluntary Chinese helpers, 1,876; stations 251; outstations, 1,633; chapels, 1,332; hospitals, 11; dispensaries, 100, native schools, 484; schools at Chefoo for missionaries' children, with 300 pupils; executive and supply offices in Shanghai; superintendents and local secretaries over districts throughout China.

**Financial Plan:** The Mission does not go into debt. It guarantees no income to the missionaries, but ministers to each as the funds sent in will allow; thus all the workers are expected to depend on God alone for temporal supplies. No collection or personal solicitation of money is authorized.

**Income** (1921): N. America, \$172,059.01; Great Britain, \$213,337.02; Australasia, \$31,427.46; China, \$58,822.49; Associate Missions, \$172,864.56; total, \$648,510.54.

**Results:** Churches, 1,107; baptized in 1921, 5,342; communicants in fellowship, 56,760; others under regular instruction, 57,684 (1921); baptized since commencement, 86,831.

**Need:** New missionaries are greatly needed, and the Mission invites correspondence from earnest young men and women who desire to serve God in China. Information about necessary preparation and procedure may be had from the Secretary at either Philadelphia or Toronto.

## THE PRAYER UNION AND PRAYER CIRCLES

The annual card of membership in the China Inland Mission Prayer Union will be sent to all who desire to join with us in a definite ministry of prayer on behalf of China.

Prayer circles meet in various places in the United States and Canada, remembering unitedly the needs of China. Any who would like to join such a circle and desire to know where and when these meet, may obtain a list of them on application.

For any matter in connection with the Prayer Union or Prayer Circles address the Prayer Union Secretary, 507 Church Street, Toronto, Canada.

## INFORMATION FOR CORRESPONDENTS AND DONORS

All checks, drafts, money orders and express orders should be made payable to the "China Inland Mission," and all official communications to a General Centre should, when possible, be addressed to "The Secretary" or "The Treasurer" rather than to the personal name of the officer.

**Postal rates.** From Canada to all points in China occupied by the China Inland Mission, a letter now requires ten cents for one ounce and five cents for each additional ounce; post cards, six cents. From the United States, the letter rate to China continues to be five cents for one ounce and three cents for each additional ounce, except to Shanghai, for which place only two cents for each ounce is required.

In the case of a donation being intended as a contribution toward any special object, either at home or in China, it is requested that this be stated *very clearly*. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the *private* use of an individual, and not intended as a donation to the Mission to relieve the Mission funds of his support, should be clearly indicated as for "transmission," and for the private use of that individual.

**FORM OF BEQUEST**—I give and bequeath, unto the China Inland Mission (see note) the sum of \_\_\_\_\_ dollars.

to be expended for the appropriate objects of said Mission; and I direct that the release of the Home Director of said Mission shall be a sufficient discharge for my executors in the premises.

**FORM OF DEVISE**—I give and devise unto the China Inland Mission (see note), all that certain (here insert description of property) with the appurtenances

**NOTE**—In case the will is made out in the United States, the following words need to be inserted: having offices at Philadelphia, Pennsylvania. In case the will is made out in Canada, the following words need to be inserted: "having offices at Toronto, Ontario."

in fee simple, for the use, benefit and behalf of said Mission forever; and direct that the release of the Home Director of said Mission shall be a sufficient discharge to my executors in the premises.





## The Conflict of the Ages

Between the Serpent and the Seed of the Woman

By Pastor F. W. FARR

*"The dragon stood before the woman . . . to devour her child."—Revelation 12:4.*

THIS attitude on the part of Satan shows persistent opposition to the purpose of God in human redemption.

The first three chapters of Genesis are the seed plot of Scripture. The great doctrines of salvation may be found there in germ. Genesis 3:15 is called the protevangelium, the first preaching of the Gospel. This passage declares that the serpent should bruise the heel of the woman's Seed, affecting Him in the least vital part. The Seed of the woman should crush the serpent's head, affecting him in the most vital part, and accomplish his destruction.

The sacred history records the successive steps and stages of this age-long conflict.

The first stage is seen in Genesis 6:11-12. Satan sought to frustrate the plan of God by ruining all mankind, but God intervened to save the one family that kept its purity. By faith Noah prepared an ark for the saving of his house and the attempt of Satan came to nought.

Another attempt of Satan is seen in the history of Abraham. Among the interesting experiences of the patriarch's life, the two denials of Sarah are singled out and recorded because they were efforts of Satan to get rid of the "Seed of the woman" (Genesis 12 and 20). Divine interposition was again necessary. God plagued Pharaoh and spoke to Abimelech in a dream. Satan was defeated. What would have become of the promised Seed had Abraham's wife become an inmate of a royal harem?

In Genesis 16, there came a temptation through Sarah to make Ishmael the seed, but (Genesis 17:19) God refused.

In Genesis 41, a mighty famine was created to destroy the entire family. Divine foreknowledge anticipated the emergency and provided for it. The selling of Joseph into Egypt seemed like the success of one of Satan's designs. Joseph explained its meaning at a later time (Genesis 45:5 and 50:20). It was to save much people alive. Another divine interference was necessary. "God sent a man before them, even Joseph" (Psalm 105:17).

The book of Exodus chronicles the Dragon's attempt to get rid of the nation. Pharaoh's policy was political but Satan's design was to destroy all the male children. Thus automatically the Seed of the woman would be cut off. "If it be a son, ye shall kill him" (Exodus 1:16). God acted upon the hearts of the parents of Moses in such wise that they were not afraid of the king's commandment and as a consequence their baby was saved. When Pharaoh's daughter saw the child in the little cradle of rushes, a tear glistened on its cheek. Her heart was touched. That little tear brought about the defeat of the enemy and the preservation of the chosen nation. "Despise not the day of small things" (1 Corinthians 1:28).

At the Red Sea, Satan's opportunity seemed at last to have come. They were "entangled in the land" (Exodus 14:3). The sea was before them, iron war chariots behind them. They were helpless. Then came the divine word, "The Lord shall fight for you." Exodus 15:9 is what Satan inspired the Egyptians to say; verse 10 is the testimony of the redeemed people: "Thou didst blow with Thy wind, the sea covered them."

At a later time God revealed to David that the Seed of the woman and the royal line of Judah's kings should come through him. Then the enemy made repeated and persistent effort for its extinction. First of all Jehoram slew all his brethren (2 Chronicles 21:4). Then the Arabians came and slew all his sons save the youngest (2 Chronicles 22:1). Then Athaliah destroyed all the seed royal of the house of Judah (2 Chronicles 22:10). At least this was her intention and the godly in Israel probably believed it true. What must their feelings have been?

One little baby was saved from the massacre (2 Chronicles 22:11) unknown to all save his rescuer. The promise of God hung on the life of a single infant. Divine providence watched over him and eventually brought him to the throne. The slogan of his coronation is found in 2 Chronicles 23:3, "As the Lord hath said."

In one of the later books of the Old Testament



a plot is described for the destruction of the whole nation in a single day (Esther 3:13). It narrowly escaped being successful. Every preparation had been made. The decree had gone forth and the day was fixed. The conspiracy failed through a chain of causation starting with an attack of insomnia on the part of the king. Who awakened him in the middle of the night? What a trifle it was (Esther 6:1)! All ended in the hanging of "the Jews' enemy" upon his own gibbet.

In the New Testament the long promised Seed appears. It is possible that Satan was taken by surprise. Prophecy is designedly obscure, that evil men may not understand it and defeat the purpose of God. Having ascertained through Herod where Christ should be born and what time the star appeared, he supposed if he slew all the male children in Bethlehem under two years of age, he would surely destroy the woman's Seed. Everything seemed to favor the plot. Imagine the result if God had not again interfered! None but God knew of this attempt on the life of the new-born King. The enemy was again defeated and the promise preserved.

When the Savior began his ministry at Nazareth, Satan tried to have him cast down headlong over the precipice behind the town, but the Lord passed unharmed through the midst of His attackers and went His way unharmed (Luke 4:30).

On two different occasions the Devil tried to drown the Savior in the lake of Galilee. The first storm (Matthew 8:23-27) was caused by an earthquake (*seismos*). The Master rebuked first the fears of His disciples and then the storm. The second storm was caused by a sudden squall (Luke 8:22-25). They were in an open boat which was

filled with water and were in great jeopardy. He rebuked the storm first and then the disciples' fears.

In Gethsemane the attempt of Satan to take the Savior's life very nearly succeeded. When the life-blood oozes through the pores of the skin, the end is very near. God sent an angel down to strengthen and uphold Him until He could get to the cross.

At length the crisis came and the bruising of the heel was permitted upon the cross. Neither the time nor the occasion was in the enemy's hands. Satan probably thought that his purpose was accomplished when he brought the Savior under the power of death. All the promises and prophecies about the throne and the sceptre seemed to be nullified. God's Word appeared to be broken. His Son had been rejected and crucified. His sepulchre was closed and sealed. The Roman guard surrounded it. The situation was hopeless from the human viewpoint.

Then came the greatest of all the divine interpositions. God raised Him from the dead (Acts 13:30). Now at the right hand of the Father, He is henceforth expecting till his enemies be made His footstool. We share that expectation. Like Jehosabeath (2 Chronicles 22), our hearts are occupied with the person of the King. Like Jehoiada, we are going forth among the people whispering the heavenly secret that the King is not dead, that He is coming again and in due time will sit upon the throne of His father David according to the promise and the covenant.

Our faith rests upon the word of prophecy made sure. The Dragon who has stood before the woman to devour her child throughout the ages shall finally be consigned to the lake of fire (Revelation 20:10).

## The Unique Service of the China Post \*

THE annual report of the Chinese Post Office is indeed a unique publication. A snapshot reproduced on the official cover is but an introduction to chapters of romance within. It presents a distinctly unpleasant-looking Mongol pirate—which is probably a gross libel—as untamed in appearance as the four-legged diminutive mass of hair which he bestrides, the caption being: "Mounted courier on day and night service through Gobi Desert." He and the pony are each but one of many extraordinary servants and means of transportation in probably the most amazing postal service in the world.

The greatest single country in the world and one with a past civilization rivalling anything achieved by the Egyptians, the Incas or the Aztecs, in the midst of civilization it is now, away from the coast, amongst the most backward and undeveloped countries. Yet, with such a handicap, a postal service is maintained to every corner of it—necessarily slow in parts, perhaps, but comparatively reliable. Mails are lost and robbed, but so they are even in New York.

The Post Office report is generously illustrated with photographs and one wonders, although, of

course, there are other countries using every means of transport here shown, whether there is any other using all of them. There are the mail trains to begin with, then there are the Shanghai motor lorries and a company of cyclists, there are mail steamers and launches and there are aeroplanes. After that we come to the really romantic. While the hairy gentleman on the cover is careering across the Gobi Desert, camels are taking the heavy mail, post-junks are shooting the Yangtse rapids, a picturesque courier is hee-hawing through Kwangtung with mails slung on either end of a bamboo yoke and a jolting Peking cart with a pair of ponies harnessed as in a Moscow sleigh is making time through the swampy wilds of Sinkiang. In Anhwei they are so primitive that the courier crosses rivers in what is no more than an enlarged edition of the homely washtub. Shensi receives its heavy mails by a litter slung between two ponies or by bullock cart, but Honan, slow but fairly sure, gives a preference to the ubiquitous wheelbarrow.

Antedating even the washtub boat is the buffalo skin raft on which mails are taken across the Yellow River and in Manchuria they are transported over the icefields on those quaint steel-shod rafts so popular on the Tientsien River, the man standing at the stern and pushing with the pole between his legs.

\*From the "North-China Herald," September 16th, 1922.





SOME OF CHINA'S ODD MEANS OF TRANSPORTATION. THE MIDDLE ILLUSTRATION REPRESENTS A RAFT FOR CARRYING FREIGHT ON SHALLOW RIVERS. THE "UBIQUITOUS WHEELBARROW" AND "WASHTUB BOAT" ARE MENTIONED IN THE ARTICLE BELOW

In Szechwan or Honan, a person might well spare a thought for the faithful courier in the former province who crosses a wide and deep gorge by a cable not even fitted with a breeches-buoy, or in the other for the "fast" postman who stops at nothing to justify his claim to the title and so scales a city wall by means of a rope. One wonders why this latter performance is necessary, for surely the gates in Honan city walls are not so far apart that the Post Office people are compelled in their hurry to go creeping about the walls.

By such means, then, do we get our letters from the interior and in such ways does the Post Office, in default of the existence of the better means of transport available in the countries of the West, go on year by year assisting in developing China and building up its trade. There may be typhoons or floods, revolution or peace, Hsu, Li, Yuan or Sun, or any two or more of them in power, but, from mail train to washtub boat, from European Director-General to humble, half-civilized coolie of the interior, the work continues and the mails are delivered.

If one thinks it out, considering all the obstacles that are successfully surmounted every day, even when only the most primitive means are at hand, and remembering that there are many competent men at the head, the Chinese Post Office will probably give us just as good service as anything we have been having from the international offices.

One sentence very aptly describes the work of the Post Office and conveys a sense of appreciation which could scarcely be bettered: "When the last stage courier on the long line—the longest in the world (4,400 miles)—which connects Peking and Kalgan with Tihwa in Chinese Turkestan arrives, . . . the herald of a noisy world,

News of all nations lumbering at his back,' perchance it may occur to the dweller in that far-off, isolated community to regard him as an outward and visible sign of the happiest method of peaceful penetration."

There was a time, in the early days of its career, when the Chinese name of the department was uttered in derision. However, the Post Office has long since lived down any cause for derision and the Chinese must, as foreigners do, look upon it as one of the very few honestly and capably controlled pub-

lic services they have.

Last year was about as bad as it could be, for the military politicians were as active as ever—which is only another way of saying that brigandage was rife in almost every province—and there were widespread famines of a rather more than ordinarily calamitous nature. Despite all this, the Post Office dealt with 442,000,000 separate articles of mail matter, an increase of nearly 41,000,000 as compared with the preceding year. In six years the figures have doubled for every grade except insured letters, so it would seem that, if China is really so illiterate as some say she is because of the difficulty of learning her written language, then those who can write must be particularly appreciative of the postal service.

The service is making such rapid strides that during the year 4,184 additional places were provided with postal facilities, which again is a striking increase, considering that the year closed with 35,459 places so provided for. A total of just over four and a half million parcels was an increase of over 350,000 in number. This, be it noted, in a year eminently unfavorable to parcel traffic, not only because of the communications being affected by floods, but also because of the acute civil disorders, a natural argument with mail robbers being that a parcel is fairly certain to contain loot of more or less value, while an envelope in most cases covers only a letter, or perhaps securities not easily negotiable.

The big sum of \$68,000,000 was issued in inter-provincial money orders, an advance of nearly \$10,000,000.

And all this has come about in twenty-five years, a record of which any country might well be proud, and it must not be forgotten that this period takes us back to before the Boxer trouble, when the development of the country was as nothing compared to even the poor condition of it now, and it carries on through all the turbulent years that have followed the Revolution in 1911, since when there has not been one whole year of civil peace, while now, at a time when, candidly, the conditions seem worse than ever, the Post Office finds itself faced with daily improving records. At the end of last year there were but 115 foreigners all told in the service and 31,843 Chinese (as against 30,424 in 1920).





GROUPS OF WORKERS, STUDENTS AND OTHERS AT NANYOH, A SUMMER GATHERING PLACE FOR BIBLE STUDY AND WORK AMONG PILGRIMS, UNDER THE DIRECTION OF THE HUNAN (OR BIOLA) BIBLE INSTITUTE IN CHINA. IN THE PHOTOGRAPH AT THE LEFT DR. GOFORTH AND DR. TORREY ARE SEEN STANDING NEARLY IN FRONT OF THE DOOR. TO THEIR RIGHT ARE MRS. GOFORTH, REV. F. C. H. DREYER AND MISS M. GARRETT OF TORONTO. IN THE OTHER PHOTOGRAPH ARE DR. GOFORTH, DR. TORREY, MR. CHESTER RUTLEDGE, REV. F. C. H. DREYER AND REV. WALTER T. STEVEN. BETWEEN DR. GOFORTH AND DR. TORREY IS PRINCE FENG (A CHRISTIAN) OF THE YAO TRIBE OF ABORIGINES. THE STEPS SEEN IN THE PHOTOGRAPH ARE CUT OUT OF SOLID ROCK IN THE SIDE OF THE SACRED MOUNTAIN UP WHICH PILGRIMS ASCEND BY A ROAD ABOUT TEN MILES LONG TO THE SUMMIT

Photograph by Dr. F. A. Keller

## "He that is Wise Winneth Souls"

An Address on Evangelism given at the China Inland Mission Conference in Shanghai, April 1922

By Dr. F. A. KELLER, Changsha, Hunan

**W**ONDERFUL things have been done in China during the last thirty years, but oh, how little in comparison with what might have been done!

"The fruit of the righteous is a tree of life; and he that is wise winneth souls" (Proverbs 11:30 R.V.). You remember how we used to quote it, "He that winneth souls is wise." That is true, but the correct translation is, "He that is wise winneth souls." This is true of every man, woman and child. It is the business of life. Never mind the method. The one business is winning souls. Are we doing it? Whether we be evangelists, doctors or educationalists, it is the one business of our life.

Daniel had something to say about wise men: "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). In Psalm 126 we read, "They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing forth the seed (*margin*: bearing the measure of seed) he shall come again with joy, bringing his sheaves with him." It does not say anything about ability. It is talking about seed, and the man going out with a weeping heart and tears in his eyes. He is going out with seed, and the result is absolutely sure.

There is a verse in Hebrews (1:7) quoted from the book of Psalms, "And of the angels he saith, Who maketh his angels winds (*margin*: spirits), and his ministers a flame of fire." That is wonderful! God makes his ministers a flame of fire, and that is what we need for evangelism. A love for souls and a burning heart that can think of nothing else but souls and winning souls.

In 1 Timothy 2:3, we read, "This is good and acceptable in the sight of God our Savior who willeth that all men should be saved and come to the knowledge of the truth." How can they know without

a preacher, and how can they know without men and women who have become by the Spirit of God flames of fire? The method does not matter much if the Holy Spirit is in the heart.

How well I remember when at Chefoo, twenty-odd years ago, Dr. McKenzie came down from Manchuria. We were talking about medical and hospital work, about evangelism too, and he told me of a blind man who came to have his eyes healed. The man found Christ, got touched with the fire, and went out selling peanuts for a living and taking evangelism for his life's work. He sold good peanuts for the Lord's sake, and as he went into house after house selling his good peanuts, he had a chance to talk with the people, and that poor blind man, without education but with the fire of God in his heart, led three thousand to Christ. He had no method, but he had the Holy Spirit and the Word of God. He went out weeping, bearing seed for sowing, and he came again with rejoicing bringing his sheaves with him.

Just one verse more. The Apostle Paul called the Ephesian elders together after his last trip and said: "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind and with tears and with trials which befell me by the plots of the Jews: how I shrank not from declaring unto you anything that was profitable and teaching you publicly from house to house."

As I tell you of the Biola evangelistic bands,\* please do not for a moment think that this is the only method of evangelism. It is just one of many, but it is one of the methods God has been pleased to bless. This work is strictly and thoroughly, from beginning to end, *Chinese*—the foreigner keeps away from them.

\*The Bible Institute of Los Angeles ("Biola") is giving this work financial support.



The three fundamentals of our work are, of course, the Word of God, prayer, and the Holy Spirit. These are the three foundation stones. *The Word of God from beginning to end, prayer, and the Holy Spirit.* But outside of these three fundamentals, so far as practical work goes, the essential principle of the work is that it is Chinese from beginning to end. These bands go out under trained Chinese leaders and these leaders are free to develop new methods, and they do. Nearly all the methods we have, have been developed by our Chinese leaders and not suggested by us. As the bands go into a city the people recognize the Chinese flavor in their methods.

Another principle is that we are working in new territory, going into unreached fields, trying to reach the unreached millions. Another principle is quiet intensive work. We do not make tours. We plant ourselves in one centre, and work from that centre, say five miles in every direction, until we have visited every home. As soon as the people begin to be interested we organize them into Bible study classes, classes for men, classes for women, for students, for boys and girls. There are classes every evening and the people are trained in the Word of God, taught methods of Bible study, until a little prayer circle has been formed which becomes the nucleus of a self-supporting church.

I should like to stop here, for it would be better if others could speak of this work rather than I, but I will quote a letter from a missionary, a Wesleyan missionary, who says:

Just a few lines to give you some idea of the rich results of the past year's work in the district for which I am responsible. Five regular preaching centres have been opened and in seven places where inquirers are scattered they are regularly visited in their homes. Everyone of them is the nucleus of a little self-supporting church in a hitherto unevangelized district. These people have not heard the Gospel before and yet these five preaching centres are now organized with from twelve to thirty converts each.

When a place has been worked, the homes visited, the converts introduced to the missionary, then the band moves on to another city.

May I quote from another letter concerning a place with several thousand inhabitants, fifty miles south of Changsha:

Our evangelists have made frequent trips to it and we always found the place so cold and indifferent that it felt like beating up against a stone wall. But two weeks ago in company with our evangelist I made another trip to that place. What a change! We were greeted with smiles, invited into the shops, our literature received with thankfulness; we were invited to preach the Gospel, to take dinner with the head man of the town, and were urgently requested to send a preacher that they might have the opportunity of hearing the Gospel regularly. What caused the change? It was due to the fact that a band of ten students from the Hunan Bible Institute had spent six days of their New Year's vacation in the town, and their faithful witnessing, their preaching of the Gospel of a risen Savior, together with their life among the people, has borne fruit, causing this utter change of front.

Reports are sent to the missionary in charge and to myself every month, so the missionary knows exactly what is going on. I want to read to you a

letter just received from one of our bands. They are working in the Church Missionary area in the south of the province. They went into a city three months ago, where the people had not heard the Gospel, and where gambling, opium smoking and prostitution were conducted so openly that the people were indifferent to anything good.

Our men were almost discouraged but they gave themselves to prayer. We do not hurry in our work. The mornings are spent in Bible study. The evangelists are never allowed to go out until ten o'clock, as they have first private devotions, then systematic Bible classes from eight to half past nine under a leader; one half hour's solid classroom work and then breakfast and then out at ten o'clock. Whenever they meet with difficulties they come back and pray.

The first thing they did in this case was to give themselves up to a couple of days of prayer and fasting. Concerning this city Mr. Kang writes me:

By God's blessing upon us we have had the most fruitful time. Over 130 sincere inquirers have joined us in three months and among them a district magistrate and several old graduates.

This band of evangelists went down into Kiangsi. Mr. Kang wrote, "One of the distressing things is the people here cannot understand me." But that man had the flame in his heart. He hunted out one mandarin-speaking man, led that man to Christ and he went out and led thirteen others to Christ within a couple of months. The district magistrate and graduates gathered round them, became inquirers, took one of the temples and by a gift of deed gave it to the Church Missionary Society. Then Archdeacon Holden came and spent a week examining these inquirers. He examined them very carefully and even extracted a promise from the mandarin that in the spring and autumn festivals he would not bow to Confucius. They raised \$459.00 for the repair of the temple to transform it into a church.

Six months ago those people had not heard the Gospel and here were 130 of them confessing Christ within three months—ten for each member of the band. After a most rigid examination, Archdeacon Holden baptized 53 of them, while the rest waited for further instruction, and he said to Mr. Kang,



MR. KANG (SEATED IN THE CENTRE) AND BIOLA EVANGELISTIC BAND NUMBER THREE  
Photograph by Dr. F. A. Keller



"After ten years of ministry in China this is the most joyous occasion that I have met."

We have evening classes for women and sometimes the women are converted first and lead their husbands to the Lord. In one place whole families escorted the evangelists to the city gate, the women carrying their children in their arms, tears running down their faces as they said, "Do not leave us. You have transformed our village. Our children do not quarrel. We have no quarrels in our homes now."

Last year our workers entered practically 220,000 homes and left behind in those homes 739,000 pieces of Christian literature.

## The Old Gospel Preached in the Old Way

By Rev. A. R. SAUNDERS, Yangchow, Kiangsu

IS THE story of the Rich Man and Lazarus a parable or is it a statement of real fact?

This was a question put by a Christian young man, a member of one of the other city churches. But the question was only an introduction to a subject of much deeper significance.

The conversation then turned upon the question, "When a man dies where does the soul go?"

The young man's pastor had said that the resting place of the souls, both of saved and unsaved, till summoned to judgment, is Hades; and a genuine joy filled the youth's heart when shown from the Word of God that to be absent from the body is to be present with the Lord. "That," said he, "brings comfort and gladness to the heart, whereas the other brought darkness and uncertainty."

China's young men of to-day read the Bible and they will not be satisfied with teaching of an uncertain sound. In these days of destructive criticism it is well for our friends to know that we in the China Inland Mission stand for and teach the whole Bible as the Word of God, and as in the West so in China such places as the Yangchow Central Gospel Hall will become more and more the rendezvous for truth-seeking Christians.

Much has been said, and more written, of the need for specially qualified workers and new methods to reach special classes of the population, but experiences at the Yangchow Central Hall show plainly that *the old Gospel preached in the old way by the Holy Spirit's power* has not lost any of its ancient power to regenerate men and women in all stations of life; old and young, rich and poor, high and low alike coming under its influence, for God is no respecter of persons. We aim to reach no class in particular, the motto being whosoever will may come, and a hearty welcome is extended to all.

An old gentleman over seventy years of age who during the Manchu regime was an official in a distant province but now living in retirement in his old home, has been coming with his son who is a believer, and while he has not yet taken an open stand for Jesus Christ, mingles freely with the others and shows real interest; and from another part of the hall a clear youthful voice may be heard reading in turn with the others his verse from the Scripture portion for the day, the voice of a fifteen year old pupil in one of the Government schools who has made a public confession of Christ and

can give to anyone a reason for his hope. A poor artisan who cannot read came into the hall one evening and the story of redeeming love touching his heart he was moved by the Holy Spirit to accept Christ; and a well-to-do merchant hearing the singing as he passed the door entered and took a back seat, but as the preacher told of the sinless One bearing the sins of the sinner he immediately confessed Christ as his Savior, and for nearly three years has led a consistent Christian life.

Only the other day a young man, who for a number of years was a pupil in a Mission High School but is now in a business position in this city, was led to come to the meetings and, although for years under Christian instruction without coming to a decision, the Holy Spirit wrought conviction and he believed and confessed his faith. So we reap also where others have sown.

The missionary problem in China becomes more and more complex as we near the close of this age, the apostasy spreads apace and the need increases for clear and sound teaching of the Word of God.

## Going Home by Mongolia

By Mr. J. S. FIDDLER, Ningolia, Kansu

LEAVING Chefoo on April 2nd by boat for Tientsin, we passed on through Peking, Kalgan, Tienchen, Tatungfu, Fengchen to Kweihwating by rail, then went on (three days) to Saratsi by cart. We spent the Sunday there, and intended leaving on Monday for Paotowchen but the people wished us to stay a day longer and have a meeting in the church that evening, especially for learning some new hymns and choruses such as we taught them on our way to the coast last year.

So we stayed an extra day. After our meeting at night—about eleven o'clock—we heard shooting. At midnight there was firing all around. Nearly all of us were up and out in the yard. We passed the night hearing this shooting and the barking of dogs. Many of the Christians, and also some neighbors, came over the walls into the Mission compound for shelter. In the early morning, wounded robbers, soldiers, policemen and a number of others were brought for treatment.

It is stated that on Monday afternoon there came into the city a few men carrying a letter from a robber chief to the official. The city magistrate with a threat of death commanded him to withdraw his soldiers from the four gates within twenty minutes. This he did. Then, in came three hundred armed robbers, who went straight to the city prisons and liberated the prisoners, commanding them to get guns and animals (chiefly horses) and follow them in bloodshed and plunder, which the most of them were willing to do. A few did not feel up to it and some of them were shot by the robbers there and then, their bodies lying on the streets two days.

The prisoners numbered about four hundred, so the robbers now were about seven hundred strong and they fought with the soldiers and police all night, as well as firing their guns to scare the people. On Tuesday morning things were pretty well in their hands. The official residence was looted. The official's wife ran away to the Romanists for shelter and the official himself was badly beaten.



After breakfast, a number of our people, flying the red cross flag, went to where the chief fighting was going on, in search of wounded. Soon a number were brought in, to whom Miss Peterson gladly and lovingly ministered.

The firing went on till eleven in the morning and then there were a few hours of deathlike silence during which looting went on without let or hindrance. But in the afternoon shooting commenced again and continued till Wednesday forenoon when about one hundred mounted soldiers arrived from Paotowchen. The robbers fled, but were seen by the soldiers who overtook them and killed thirty, bringing alive into the city four who were shot at sunset that evening.

From fifteen to twenty people were killed in the city (one a church member) and thirty or more outside the city. Several hundred animals and much loot were taken away. But praise God! not one at the Mission (out of about five hundred) was harmed, and nothing was stolen. God kept our hearts in peace although shots were reaching our yard. Sometimes broken tiles came down in showers, yet no one was hit. How good is the God we adore!

On Thursday we were able to hire carts, and on Friday left for Paotowchen, arriving here just before dark. On May 1st, Paotowchen was put under martial law, for robbers abound everywhere, and the city is doing all it can to keep them out. Three days ago a boat was robbed on the Yellow River, twenty miles from here. Two Chinese ladies from Ningsia were on it and lost most of their garments, but not their money as they had but little. Two gentlemen friends of ours from Ningsia called yesterday and said two boatmen had been killed by the robbers on a boat near theirs. So robbers abound, but, thank God! Grace does also, and much more.

We heard that big fighting was going on around Peking. We got this news by telephone from Sarat-si. The trains are all stopped. Motor cars are still running between Kweihwating and Paotowchen, taking four or five hours for the trip, which is really a four days' cart journey. We have some things coming by freight from Tientsin, which must have been hindered by the fighting near Peking, so we are waiting here a few days to see whether they will come, after which, off we go up the Yellow River for a month or forty days' journey to Ningsia.

So far I have said nothing about Gospel work, which is the one thing we are here for. It will be old news to say that we had seven baptisms at Ningsia last year and hope to have some more this year. An outstation was also opened thirty miles away where there are two Christians and a number of inquirers. We go slowly but, we believe, surely.

Thank you for your help in prayer, please keep on. Do not slacken, for the work is not yet finished.

Of what an easy, quick access,

My blessed Lord, art Thou! How suddenly

May our requests Thine ear invade!

To show that state dislikes not easiness,

If I but lift mine eyes my suit is made;

Thou canst no more not hear than Thou canst die.

—Herbert.

## Itinerating With a Baby

By Mrs. ALLYN B. COOKE, Talifu, Yunnan

ON a Monday morning in March we packed up our belongings in a wicker basket and put little David on a pillow in another wicker basket for the coolie to "t'iao" (i.e., to be swung by ropes from each end of a pole which the man carries on his shoulder). Our bedding we piled on the back of the horse, and off we started with Li-ta-ko and Li-ta-ma, Mingchia Christians, to preach and help in translating our messages into the Mingchia language, as almost all the people in the country villages near here are Mingchia.

You can imagine the smiles on the faces of people when wee baby cries issued out of the wicker basket and also their exclamations of surprise at seeing Allyn and me, shod with straw sandals, trudging along with the poor people. The Chinese think all foreigners are "made of money," hence they are surprised when we put on sandals and walk with the coolies.

As we walked from village to village, Allyn and I made use of the time in teaching Li-ta-ko and Li-ta-ma more of the Word. Li-ta-ma, especially, was very faithful in memorizing Scripture verses as we walked. It is very necessary for her to store the Word in her heart, for she cannot read, so must depend upon the Bible verses she knows to preach the Gospel. Li-ta-ko is on fire for souls, so Allyn had a great privilege in teaching him.

At the first village where we stopped to preach, four or five children with smallpox came to see our little David. You can imagine how thankful we were that God led us to have David vaccinated before starting our trip.

We had no difficulty in getting crowds everywhere we went, for if the people did not come on purpose to hear the Gospel, they came to hear the wonderful foreign instrument (i.e., Allyn's violin), or to see the strange little white baby. They would hardly let little David alone long enough for him to sleep and eat. They seemed to want to touch him, perhaps to see whether he was real or not. They tell me that many people used to think I was a man because I had big feet and wore skirts like the Chinese men, but when they see David, they are convinced that I am a woman with a heart like theirs. Now, instead of running when they see me, they smile and say, "We love your little baby to death!"

The first night we stayed at Li-ta-ko's home in the country and had a splendid opportunity for witnessing for the Lord Jesus. Pray for his wife. She is a lovely Christian woman, but needs to be taught more of the Word. His mother is so opposed to the Gospel that she hid away, so we could not even see her, let alone talk to her. Please pray for her.

The next day we went on to our evangelist's village. We had left him in the city to take care of the work during our absence. At his home the women crowded around so tightly to see Baby, that we could hardly breathe. In the evening, crowds and crowds came to the meeting, and Li-ta-ko preached until very late.



I wish you would pray for the evangelist's wife (Mrs. Yang). She has a little baby a little over a month old and the poor little thing is so sickly, I am afraid it can't live. Mrs. Yang, too, is very pale and weak. She wants to come into the city to live where she can get medicine, but her mother-in-law is afraid to stay in the country alone. Without Mrs. Yang, there are too few people in the house for the old lady to be happy. I gave the baby some medicine and told her not to worry, for "all things work together for good to them that love God, to them who are called according to His purpose." But you know it is much easier to preach this than to claim it for oneself, so we must pray much for Mrs. Yang.

By the way, there are many things in the Bible which are easier to preach than to practice. You know Matthew 5:42 says, "Give to him that asketh thee." While at this village the women were watching me wash Baby's clothes. They seemed amazed that it was possible to keep a baby so clean and white.

They pointed to the filthy rags in which their little ones were clothed and said in Mingchia, "Give us some of your nice white baby things, you have so many."

My heart did go out to them, but I could not pluck up courage to give them away, for I thought of the many months it would take to get more. What would the Lord Jesus do in such a case?

From this village we turned eastward toward the lake and there, on the lake shore, spent a night at the home of an old man named Yang who believes in the Lord Jesus. There too, there were crowds. I heard Li-ta-ko preaching when I woke in the night to feed Baby. The next morning we found that our hostess had had a fit in the night, so Li-ta-ko had taken this opportunity to get up and preach again, exhorting them to believe in the Lord Jesus.

The next day we went to the home of one of the women who desires to be baptized, and after having a little Bible study and prayer, we started off home.

## Orchid, Happy Sound, and Other Girls

By Miss ETHEL WRIGHT, Kwangyüan, Szechwan

IT'S a pouring wet day. One cannot do a great deal out of doors on wet days in China. Even the streets in the city are appalling and thick with mud and the roads outside the city are quite indescribable. Girls who live any distance cannot come to school unless they are small enough to be carried, but the boys enjoy a wet day occasionally for then they can come splashing along with bare feet and garments well tucked up. They splash their feet in a puddle near the school door to get the worst of the mud off.

I've noticed wet days have quite a different effect on the children. The girls' school wears a depressed look—but the boys', a most hilarious one! There's no doubt about it, it really pays to be a boy in China!

I have been able to start a class especially for girls, in a hamlet about five miles out of the city. Three weeks ago Miss Churcher was going out to hold a cottage meeting for women there, so I decided to go along with her and inquire if it would be pos-

sible to have a weekly class for girls.

I first took a dear old Christian man who lives there, into my confidence. He was delighted. He had often felt sad, he said, about the girls who could not come out of their homes. He asked me if I would go and see his wife who is ill and in the meantime he would make inquiries about a room for the meeting.

After a little talk and prayer with Mrs. Tsen (a Christian who is dying of cancer and in constant and terrible pain), old Mr. Tsen came back to say all was arranged, and invited me to go a little higher up the hamlet where, to my great surprise, I found everything ready for me—a room, table and benches, and best of all, a congregation! I took my first class with them straight away, twenty-three girls and a good sprinkling of women on the outside.

I was very encouraged with the number for my first class there. I have been twice since and we have added a few each time. Considering they have never had any training of any kind they are wonderfully good and attentive. The owner of the room has given me free use of it whenever I go. Pray that the girls may be greatly blessed, that they may learn to know the Lord Jesus as their own personal Savior and friend.

Orchid and Happy Sound are two of my orphan girls, both earnest little Christians who will be baptized soon, I hope. They have been with me seven years now.

Orchid was being sold by her mother to men who come round sometimes from the Capital and buy nice looking girls. Some of the money had actually been paid for her but I heard in time, through her tiny brother, and so was able, after great difficulty, to save her. She is now fourteen years old. She cannot live here in Kwangyüan as her mother still has an idea of selling her for a good deal of money as she has grown up what the Chinese consider "ti mien," i.e., good looking. But best of all, she is a dear, good girl.

Happy Sound has a different story. Both her father and mother were Christians. Her father was a tailor and while coming home from some distant place where he had been working he was first robbed and then killed by brigands, thus leaving a widow and three small children. The mother who was not a very earnest Christian at that time and being unable to support three children, was making arrangements for giving Happy Sound, the eldest, and a delicate little thing, to an opium-smoking heathen woman to be a serving girl—in other words, a slave.



ORCHID AND HAPPY SOUND  
Photograph by Miss Ethel Wright



I couldn't bear to think of it, so trusting the Lord for support, I took her too and afterwards I found that Orchid is only five or six hours older than Happy Sound. They are good friends and both desirous of working for the Lord. I know you will pray for them that the Lord will guide their futures. Happy Sound has passed the preliminary and junior examinations of the Christian Educational Union. She is quite a good student. My prayer for them both is that they may love the Lord their God with all their heart and mind and soul.

(Four months later.) I have usually gone to Hsintietse Hill for part of each summer, but this year we have four girls going to our boarding school in Paoning, and as there is no one suitable to take them down, I am planning my holiday in the early autumn, and together we are going the four days' journey, by boat.

I shall return by road, traveling on the east road, where we have now four outstations, so I shall hope to do a little work on my way back—staying a day or two in the different outstations to teach the women.

I wonder if you can possibly imagine the excitement of one of these girls going to Paoning who has not been out of these city gates since she was just a tiny girl. For the past two years—after she left school here—she has been shut up at the back of her home, never coming out in the daytime. Now her parents suddenly make up their minds to send her to boarding school for two years before she is married. She is fifteen and a half years old. She is just counting the days till we start, very fearful lest anything should happen to prevent her going.

Orchid, one of the adopted orphans I wrote about in a previous letter, is among the four. Will you pray for them, that the two who are Christians may be blessed themselves and also made a blessing to others, and that the other two girls may be brought to see their need of a Savior. They know the way of salvation well, having passed through the school here.

## "Not Disobedient unto the Heavenly Vision"

A valedictory message by Mr. HERBERT M. GRIFFIN

**I**N REVIEWING the pathway of God's leading in my life and bringing me to the threshold of going to China for Him, two texts seem very appropriate. The promise given in Romans 8:28, linked with the admonition given in Romans 12:1 and 2 have been verified in my experience.

Brought up in a Christian home and converted when but a boy of ten, I enjoyed a blessed Christian experience. I first felt that God was calling me for His work when I was a student in High School, but then I little realized what He had in store for me. A few years later His call came more clearly. I was doing what I could to serve God by teaching a class of boys in a mission Sunday School. It was my first experience in Christian work and it was a great help to me during my College course. God permitted me to see a number of boys accept Christ as their Savior and one, I am thankful to say, is himself on the foreign mission field.

In this same mission Sunday School was a young lady teacher whom the Lord was also calling for His work. Together my companion and I yielded ourselves for the Lord's service, promising Him that we would go wherever He would lead us. Soon afterward we were married and entered definite training for Christian work. Ever since then, with the exception of the



REV. AND MRS. HERBERT M. GRIFFIN OF MINNEAPOLIS, MINN., AND THEIR LITTLE SON, MARK. MR. AND MRS. GRIFFIN WERE ACCEPTED BY THE MISSION JULY 3RD, AND SAILED FOR CHINA OCTOBER 19TH, 1922

few months which I spent in military service, we have been preparing for God's work and awaiting His guidance as to our field of service. The commission which we received from the Lord was never withdrawn and for our part we endeavored to be obedient to "the heavenly vision."

This past year the Lord has definitely laid the needs of China on our hearts and we felt it was His will that we offer ourselves for service in that great land of need. Having prayed for guidance we have the assurance that our going to China in connection with the China Inland Mission is in accordance with His will.

As we go forth it is with the consciousness that He who promised to be with His own, will ever be with us. We are grateful to God for the praying friends He has given us. As you remember us before the throne, pray that we may not only be enabled to preach the Gospel with our lips, but that our lives may constantly reveal Christ, who loved us and gave Himself for us.

## How Shall They Know unless They are Told?

A valedictory message by Mrs. HERBERT M. GRIFFIN

**B**LESSED are they which do hunger and thirst after righteousness for they shall be filled."

Some years ago these words became very real to me. I found that my heart hunger could be satisfied alone by the Sun of Righteousness, even Jesus Christ Himself. When I opened my heart to Him, He came in to dwell bringing abundant joy and peace such as I had never known.

As I grew in the knowledge of the Lord Jesus Christ, He laid upon me a burden for others. So all my prayers and supplications were centred upon a class of girls which I was teaching in a mission Sunday School. God was good and rewarded me richly by bringing some of my girls to Himself.

Later came a time in my life when the Lord was seeking to show me that the blessed promise given to me was not for me alone, nor for my girls alone, but for those in the "uttermost parts of the earth."

There were millions "sitting in darkness" lost and without hope. Was it my responsibility? With hungry hearts and



thirsty souls, they were perhaps longing, even as I had been longing, for someone who could meet their souls' need. Indeed, they might not *know* for what they hungered, but neither did I until someone told me of Him. Thus the Lord dealt with me until I surrendered to Him fully and said, "Here am I, Lord, send me."

Then began days of preparation. I could not begin to tell of the wonderful way God has led and guided during the past five years. He provided every need, gave us health and strength for the duties which came, aside from studies. His grace proved sufficient for every circumstance.

He did not definitely set China before us from the very start, but faithfully He prepared us that we might be ready when He called. During the past year China has been laid upon our hearts in a new way, and we were finally led after much prayer and study to offer ourselves to the China Inland Mission. I praise God that He has thus honored us, that He has called us to go forth to serve Him in that land of darkness and sin. My constant prayer is that I may be humble, faithful and ever loyal to Him who has called me.

He gave His only begotten Son that I might have everlasting life and it is a joy to give my life to Him. Oh, that I may be used to bring hungry hearts and thirsty souls in China, to the only source of Life everlasting, the Lord Jesus Christ, to whom be the praise and glory for evermore!

## Christmas Gatherings and Giving

By Mr. A. GRACIE, Yung kang, Chekiang

OUR Christmas gatherings put a crown on our year's work. Previous to the gatherings, the Christians had a weekly reminder in order that preparation might be made by all concerned so as to make the meetings as much a success as possible. They were all asked to pray for good weather so that the bound-footed sisterhood would not be prevented by inclement weather from coming. I'm glad to say prayer was heard. We had lovely sunshine, consequently there was a good turn-out of Christians and inquirers. These conferences are always times of joy and bustle. As the country Christians arrive in straggling bands, hailing from different quarters, the reception committee are stationed at the door to give them a shout of welcome in real Chinese fashion and conduct them to the rooms set apart for their occupation whilst the conference lasts.

The first meeting was held on Christmas eve, when the leader welcomed all with a few kindly words; the passages of Scripture concerning the birth of Christ were read and commented on, and the meeting closed with praise and prayer. The conference was characterized by a hearty feeling throughout. At the close some were heard to remark that they wished the meetings could have been extended, as they had enjoyed them so.

After the forenoon service on Christmas Day the sacrament of baptism was administered to thirteen new converts—eight men and five women, a sign and seal of the new life of which they had become recipients; of the men baptized two are scholars, two merchants, three farmers and one craftsman.

Christmas being a time for presenting gifts, the Christians brought their annual subscriptions, and one was glad to mark an improvement in their giving. The majority gave a dollar or more.

One of the church leaders who has always been a miserly giver, handed out a dollar with a smile, a great advance on former years. A gift given with a face racked with pain as if a tooth was being drawn, and a gift presented with a smiling face, have, I imagine, quite different values. One is pleased to testify that the grace of giving is taking a deeper hold of the hearts of the Christians.

## Our Shanghai Letter

By the Secretary of the China Council, Mr. JAMES STARK,

writing on October 6th, 1922

PROGRESS in the Work. Since the date of my last letter (August 24th), seven hundred and fifty-five baptisms have been reported, and amid the difficulties and trials which have been encountered in the provinces, God has given many other causes of encouragement.

From Tsinchow, in the province of Kansu, where fifty-four men and women were recently baptized, Miss Levermore writes of progress and blessing in the church. Long standing discord, which nothing but the grace and power of God could

remove, has in answer to prayer given place to harmony and fellowship between the members and leaders who were at variance. There is, however, need of continued prayer that the adversary, who will doubtless renew his attacks in subtle ways, may not again gain victory over the lives in which he has been defeated.

*Blessing Amidst Disturbances.* In Luan, in the province of Shansi, Mr. H. Lyons is having splendid opportunities for work among the four or five hundred soldiers who are stationed there. On the invitation of the captain, special meetings are being held for these men, and the attendances have been most cheering. Mr. Lyons writes: "On Monday, September 11th, before six in the morning, over three hundred soldiers with their leaders filed into our chapel. The captain first led a self-examination meeting, and then we were given charge. After distributing books and hymn sheets, a meeting of over an hour's length was held, Mr. Wang Tsing-tao being the chief speaker. He spoke splendidly, but on the long side. However, before leaving, Captain Long said they were coming again on Thursday afternoon for Gospel only. Yesterday morning the captain gave an address on the big poster of Miss Garland's, 'The two hearts,' for the self-examination meeting. The meetings have been most orderly and good attention has been given to the speaking. A few of both men and leaders are buying Bibles, hymn sheets and also big posters."

Revolt and anarchy are reported from Kaihsien in eastern Szechwan. Mr. Wupperfeld writes: "Some of the defeated soldiers paid us a visit and tried to sell their guns. I was obliged to keep them for the night and policy demanded that I should treat them with the utmost courtesy, but how we praised the Lord when we saw the last of them next morning. Bands of these poor soldiers were to be seen on the mountain pass for some days and we realized the great danger to which we were exposed." Mr. Wupperfeld goes on to say: "As in former years, our annual conference was full of power. The Lord poured out His richest blessing upon our gathering. About fifty men met daily for five days together to study the Bible and to give themselves to prayer. We realized as never before that we were not only sitting at the feet of our blessed Master, but that we were with Christ in the heavenly places far above the strife of men. It was a great joy to listen to my Chinese brethren and to note how efficiently they handled the Word of Life. Their addresses indeed stimulated, encouraged and inspired hope and confidence in my heart."

*Conversions in School Work.* From Chungking, in western Szechwan, Miss D. Winks sends a cheering account of the last term in the Lower Primary girls' school there. She writes: "I have had forty-four scholars, one or two of whom were rather troublesome, and caused me some trying and tiring moments. Many of the children have been sick, which added to the work. I have been personally teaching all the Scripture and have thoroughly enjoyed it. On the last day of the term, after my closing address, sixteen took their stand for Christ. Some come from heathen homes and it has been good to watch these little ones as they have drunk in their Scripture lessons. I feel sure some of them at least love their Lord. How I long to win them for the Master!"

*Among the Tribes.* In the district of Kopu, in the province of Kweichow, where this year four hundred and fifty-one converts have been baptized, a conference for the Nosu tribe was recently held, and the attendance on two of the days exceeded one thousand. So great was the crowd that the church could not contain them all. Mr. Yorkston writes: "We, therefore, had most of the services in the open air. While we were examining the candidates for baptism, the evangelists took turns in addressing the crowd. During one of these open air services a band of about fifty robbers, each armed with a rifle, passed within a few yards of the meeting. We kept the people repeating Scripture verses and in this way they remained fairly calm. Praise God, we were not interfered with. These men were evidently following a band of opium traders who had passed us early that morning."

From Sipushan, in the province of Yunnan, Mr. A. G. Nicholls in sending a report of forty baptisms among the Miao, writes: "Now these forty Miao friends have all returned to their homes, but the work is not finished. We must pray for them, and teach them to walk worthy of their high calling. The village leaders have to shepherd them and we ask our friends at home to join with us in thanksgiving and much prayer that they may be well established in the faith and be prepared unto every good work."



## Editorial Notes

POST OFFICES in connection with foreign governments were, until comparatively recently, existing in a number of port cities of China. At the request of the Chinese Government the foreign powers have, one by one, been closing these post offices, leaving the administration of the mails in the hands of the Chinese. The interior postal service, of a necessity, has always been in the hands of the Chinese, hence present changes relate rather to exterior communication, or the receiving and dispatching of mail matter at the coast. An illuminating sketch of the unique service by which mail is transported and distributed throughout China and its dependencies is given in this number, and the fact that this work has been carried on for many years should allay any apprehension as to our future postal intercourse with China.

There are some exotic expressions which crop up in missionary MSS which are hard to replace with things of English growth when we transplant matter from China letters into "China's Millions." For instance, the missionary may date some native event in a certain *moon* according to Chinese reckoning, rather than in a month of our own calendar. If a journey is taken, its length is likely to be measured in *days* rather than in linear divisions; but this is perhaps more intelligible than if the distance is given in numbers of *li*. The *li* is commonly credited with being a third of a mile and casual round numbers such as ten or twenty, give awkward amounts—three-and-a-third or six-and-two-thirds—which suggest accurate surveys rather than the original rough approximations. In lieu of this we sometimes venture "three or four miles" as a substitute for ten *li*, and possibly "a little under seven miles" for the more difficult twenty *li*. In counting a small gathering of people or objects, the resident in China instead of estimating so many dozens or scores, falls into the way of saying a few *tens* which is truly more in harmony with our decimal system and might well be adopted in the West.

The word *yamen* has hardly an alternative in English; it is an official's residence and may represent the dwelling, office, or court of the local official. *Mandarin*, a foreign corruption of Chinese words, is simply another name for an official or man of authority. Referring to language, "mandarin" Chinese would seem thus to be the tongue of a superior class but, of course, the Southerners (who speak "Cantonese") would never admit this. Aside from certain local dialects and the "Cantonese" spoken in the southern seacoast provinces, the main part of China is mandarin speaking. The laundrymen and restaurant-keepers in North America are almost entirely Southerners, speaking "Cantonese," while the coolies who served in France during the war were almost entirely Northerners and mandarin speaking. As the China Inland Mission has no work in the southern seacoast provinces because these were early occupied and developed by other Missions,

its workers are almost entirely mandarin speaking and can seldom converse with Chinese they meet in the home land. On the other hand, members on furlough were able to be of service in connection with the Coolie Corps in France and elsewhere during the war and now find many friends back in China with whom they got in touch "over there."

In China people say that evil spirits can travel only in straight lines, therefore to escape from them they make streets crooked and build walls which prevent direct entrance to houses. Ancestor worshipers agree by a common assumption that at a certain season of the year their departed ones return and consequently incense is burned and food set forth for the ghostly guests. At burials, paper representations of houses, servants, animals and even money, are burned for the alleged purpose of supplying these luxuries in the other world. However *sincere* or faithful to tradition people may be, we know that the devising or the doing of these things does not for a moment produce a reality. Fancy does not create fact. Thinking can neither make nor unmake truth. Realities are cast in imperishable substance by the hand of God, and men who fling themselves against these only harm or destroy themselves.

The heathen are not alone in imagining vain things. Many folk in Christendom walk after their own devices—without altering realities. There are those who, trying to abolish sin and other unpleasant facts by sheer denial, would gain peace of mind simply by exercising the "imagination of the thoughts of the heart." There are those again who attempt to gain everything desirable by affirmation, using "*vain repetitions*" as the heathen do." There are also those who in their desire to go farther into the reasons for things than scientific research can give them firm footing, construct hypotheses—which after all are but guesses—and by mere *assumption* affirm things to be contrary to the reasonable understanding of the Word of God. Denials and affirmations, hypotheses and assumptions, arguments, persuasions, even *convictions*, are of no value *if they do not align with things as God knows them to be*. If a sincere investigation of the Scriptures was only carried on with half the thoroughness that is devoted to everything but the Bible, men would discover enough in that Book of God's revealed purposes to settle many a mooted point. The Word of God goes deeper than the erudition of any living man. Its scientific knowledge underlies all known science. Its assertions are the authorized statements of the Creator. Thus the Bible is the word of Truth. It draws for us a line of absolute verity; humanly-conceived speculations or Spirit-guided interpretations recede from or advance toward this like a wave line upon a chart. "Thus saith the Lord GOD, Behold I lay in Zion . . . a sure foundation: . . . judgment will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies" (Isaiah 28:16, 17).



## Prayer Calls—Praise Echoes

### An Index for Prayer Union Members

**Give thanks** for the work of the Biola evangelistic bands (p. 183).

**Pray** for increase of evangelism both in missionary and home work (pp. 182-184).

**Praise God** for safe journeys through remote regions such as Mongolia (p. 184). **Pray** for the work in Ningsia. "Do not slacken; the work is not yet finished."

**Pray** for the evangelist and his wife in the Mingchia village (pp. 185, 186).

**Pray** for Orchid, Happy Sound and other girls in China (pp. 186, 187, 188).

**Remember** the new workers going out to China at this time (p. 187) and **praise God** that men and women are being called into His service.

**Pray** for Chinese converts that they may have the grace of giving. **Thank God** for the encouraging number of Christians baptized (p. 188).

**Give thanks** for blessing amidst disturbances (p. 188).

**Join** the missionaries in **thanksgiving and much prayer** that the tribespeople and others recently converted "may be well established in the faith and prepared unto every good work" (p. 188).

### BIRTH

August 8th, 1922, at Los Angeles, Cal., to Mr. and Mrs. H. E. V. Andrews, a daughter, Edith Jeanne.

### ARRIVAL

November 20th, 1922, at Vancouver, Mr. and Mrs. M. L. Griffith with son and daughter, Dr. and Mrs. Robert Parry and two children, and Mr. and Mrs. J. G. Kauderer, from China.

## Here and There

Mr. F. McCarthy, the Principal of the Boys' School at Chefoo, has had a breakdown from heart failure, making it necessary for him to lay down his responsibilities and have complete rest.

On arrival in Shanghai, Miss A. C. Lay was appointed to work in Kanchow, Kiangsi.

Mr. and Mrs. C. G. Gowman have been appointed to the district of Yungning, Szechwan, and will be taking up work among the tribes people there shortly.

Mr. and Mrs. W. T. Gilmer have been transferred from Takutang, Kiangsi, to Wuhu to relieve Mr. and Mrs. W. G. Bobby for furlough.

Before leaving Vancouver Mr. and Mrs. Dickie and Miss C. C. Macdonald gave farewell messages at the mid-week prayer meeting of Mount Pleasant Baptist Church. The meeting was good and helped to increase interest in the Mission and its work.

Four new lady workers from Australia arrived in Shanghai on October 13th.

Miss E. Holder, who was lately appointed to the station of Pengshanhsien, Szechwan, is engaged to be married to Mr. J. W. Quimby. Both these friends are North American workers, having gone to the field during 1921.

Miss L. S. Thoeing, who went out from North America a year ago and for a time gave help in Shanghai, has been designated to Suifu, in the province of Szechwan, and will shortly be proceeding thither with Mrs. Herbert, who is now able to return to her husband in west China.

### DEPARTURES

November 2nd, 1922, from Vancouver, Mr. and Mrs. F. Dickie, Miss C. C. Macdonald and Mr. L. H. E. Linder, returning to China.

November 30th, from Vancouver, Mrs. H. Hill and Miss Jansson, for China.

## OBTAINABLE FROM CHINA INLAND MISSION

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FOR 1923

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## INDEX OF GENERAL MATTER AND DEPARTMENTS: 1922

General Articles	PAGE
THE THINGS FOR WHICH WE MAY PRAY—PRAYER UNION LETTER—By Dr. H. W. Frost.....	3
A CHINESE MERCHANT'S APPEAL TO HIS COUNTRYMEN.....	5
MR. PARKER'S ESCAPE FROM ROBBERS—By Mrs. J. Graham and Miss M. Booth.....	11
TWO MORE CONFERENCES.....	12
AN ACCOUNT OF FAMINE RELIEF STEWARDSHIP—By M. L. Griffith.....	12
"SPIKENARD VERY COSTLY"—By Dr. Northcole Deck.....	18
THE MESSAGE OF THE MISSION HOSPITALS—By Dr. Harold Balme.....	22
HOW MISSIONARIES APPROACH THE CHINESE—By Miss Mabel E. Sollau.....	25
FROM KIANGSU TO KWEICHOW—By Bernard Lambert.....	26
THE "GOD OF THE PINGYANGFU HOSPITAL"—By Mrs. F. C. H. Dreyer.....	27
MR. LI IOH-HAN, REVIVALIST—By C. A. Bunling.....	29
AIR CASTLES AND REALITIES—By John Southey.....	35
THE PRAYER NEEDS OF PAUL AND OTHER MISSIONARIES—By Harold A. Weller.....	37
THE HEART OF A CHINESE COUNTRYWOMAN—By Mrs. G. Cecil-Smith.....	38
CHRIST MOST PRECIOUS OF ALL—By Miss A. S. M. R. Jorgensen.....	40
THE PLACE FOR UNITY—By Miss S. J. Garland.....	51
A NEW RELIGION—From "The Christian".....	51
FOREIGN MISSIONS AND THE LORD'S RETURN—By J. Hudson Taylor.....	67
A STRANGE BUT TRUE STORY—By Mrs. H. Grattan Guinness.....	68
FROM KANSU TO THE COAST—By Mrs. James S. Fiddler.....	75
THE FREE (?) CITIZENS OF THE CHINESE REPUBLIC—By A. Keith Macpherson.....	76
MR. CHENG TSUNG-CHU VISITS THE CHINA INLAND MISSION IN LONDON—From the "Chinese Christian Intelligencer".....	76
THE COMPULSION OF LOVE—By B. Davidson.....	83
CRUCIFYING SELF—By Pastor O. F. Burgess.....	84
HAVE YOU GOT YOUR CERTIFICATE?—By F. A. Steen.....	84
LITTLE "EARTH CLOUD"—By Miss Gertrude A. Ruge.....	92
HOME WORK AT THE PACIFIC COAST.....	93
PLOWING IN HOPE.....	99
HINDRANCES IN THE WAY OF A CHINESE SCHOLAR—By Joshua Vale.....	106
THE BAPTISM OF NINE HUNDRED SOLDIERS—By Miss Mary Goforth.....	108
SOME IMPRESSIONS OF THE CHINA INLAND MISSION CONFERENCE IN SHANGHAI—By William Taylor.....	109
DR. AND MRS. HOWARD TAYLOR IN KWEICHOW OUR VENTNOR CENTRE—By Frederick H. Neale.....	109
HOME AND DEPUTATION WORK—By F. A. Steen.....	110
THE SECOND COMING OF OUR LORD—By Dr. Charles R. Erdman.....	115
THE CONVERSION OF A CONFUCIANIST—By A. H. Barham.....	119
THE TRADITIONAL BELIEF OF THE CHURCH AS REGARDS HOLY SCRIPTURE—From a letter by Archbishop W. S. Maule.....	131
THE CHINA INLAND MISSION UNITED CONFERENCE—By Mrs. F. Howard Taylor.....	132
THE NATIONAL CHRISTIAN CONFERENCE OF CHINA—By Dr. Charles R. Erdman.....	135
"I BELIEVE IN THE HOLY GHOST"—By Miss H. M. Duncan.....	137
THE FATHERHOOD OF GOD—By Charles J. Wachtle.....	147
"PRAYING ALSO FOR US"—By Dr. Northcole Deck.....	148
THE NEED OF ENLARGING THE EDUCATIONAL WORK—By D. E. Hoste.....	150
THE LIVING WORD IN THE WRITTEN WORD—By Principal J. McNeel.....	163
THE NEGLECTED MOSLEMS—By F. Herbert Rhodes.....	166
THE CONFLICT OF THE AGES—By Dr. F. W. Farr.....	179
THE UNIQUE SERVICE OF THE CHINA POST—From the "North China Herald".....	181
<b>Obituary Notices</b>	
MR. K. MACLEOD.....	4
MRS. H. N. LACHLAN.....	21
MRS. GRACE STOTT.....	36
MR. JOHN SOUTHEY.....	53
MRS. W. J. HANNA.....	149
MR. F. W. BALLER.....	165
<b>Valedictory Messages</b>	
MISS JESSIE C. JACK.....	14
MISS KATHERINE E. KREICK.....	14
MISS SUSIE E. CLAUSSEN.....	156
MISS GERTRUDE BROOKS.....	172
MISS BERTHA M. LANG.....	172
MISS E. CONSTANCE BROCK.....	173
MR. HERBERT M. GRIFFIN.....	187
MRS. HERBERT M. GRIFFIN.....	187



## INDEX OF MISSIONARY MATTER AND ILLUSTRATIONS: 1922

Province and Station	Writer	Text of Matter	Page	Illustrations
<b>KANSU</b>				
Tsinchow	R. C. Scoville	10	70, 71	
Liangchow	Arthur Moore	70	93	
Pingliang	David Tornvall	93		
Lanchow	From 1921 Report	152		
Tsinchow	L. C. Whitelaw	171		
Ningsia	J. S. Fiddler	184		
<b>SHENSI</b>				
Shangyang	J. O. M. Nordmo	46		
Sianfu		48		
Chowchih	Miss Ruby V. Thompson	141		
<b>SHANSI</b>				
Kihhsien	John and Mrs. Falls	7, 104	56, 104	
Yutaohu	Mrs. F. L. Canfield	9		
Pingyang	F. L. Canfield	9		
"	Mrs. J. C. Carr	24		
Hwochow	Miss Lydia Berthold	29		
Siaoyi	James H. Mellow	57		
Kiehshu	Miss Ruth C. Benson	60		
Kiangchow	Robert Gillies	61, 124		
Pingyao	Alfred Jennings	73	124	
Saratsi	E. Johnson	89		
Pingyang	Dr. Stanley Hoyte	118		
Luanfu			23	
<b>SHANTUNG</b>				
Chefoo	Miss Alice Hunt	123	72	
<b>HONAN</b>				
Taikang	Mrs. S. H. Carr	11		
Kaifeng	Dr. Jessie McDonald	55, 125	55	
Chenchow	E. G. Bevis	72	73	
Kaifeng	Miss Mabel E. Soltau	90	91	
Yencheng	C. N. and Mrs. Lack	106		
Kikungshan			116	
Chowkiakow	Miss Annie Sharp	122	122	
Fukow	Mrs. C. Howard Bird	140		
Kaifeng	Mrs. F. H. Judd	168	168, 169	
	Dr. R. N. Walker	170	139	
<b>KIANGSU</b>				
Shanghai	Charles H. Judd	103	6, 102, 119, 133	
Yangchow	A. R. Saunders	105, 184		
<b>SZECHWAN</b>				
Luchow	Fawcett Olsen	28		
Suifu	Mrs. W. F. H. Briscoe	58		
"	Miss Edna L. Larsen	151	152	
Kwangyuan	Miss Ethel Wright	186		
<b>KWEICHOW</b>				
Kweiyang	Mrs. T. Windsor	8		
Anshun	Morris Slichter	44, 139		
Kopu	John Yorkston	58	140	
<b>YUNNAN</b>				
Yunnanfu	George H. Booth	69		
Yungchang	Miss Anna Kratzer	106		
Tenyueh	J. O. Fraser	154	154	
Longling	Mrs. H. W. Flagg	155		
Talifu	Mrs. A. B. Cooke	185		
<b>KIANGSI</b>				
Yüanchow	R. W. and Mrs. Porteous	7, 42, 123		
"	Miss Gertrude A. Rugg	87	87	
Kweiki			20, 39, 87, 89, 119	
<b>ANHWEI</b>				
Yingshanghsien	Mrs. H. S. Ferguson	59		
Shucheng	Miss V. Ward	85		
Taiho	Miss Leggat and Mrs. Talbot	120		
Chengyangkwan	H. S. Ferguson	125		
Laian	Charles Best	125		
<b>CHEKIANG</b>				
Yenchow	Charles Fairclough	54	39	
Sienku	C. S. McGhee	60		
Ninghai	Miss Dorothy Beugler	171	171	
Yungkang	A. Gracie	187		
<b>HUNAN</b>				
Yüanchow	H. Becker	44, 126	33, 45	
Changteh	Miss C. E. Chaffee	77		
"	Miss C. G. VanBuren	126		
Paoking	F. K. Schoppe	157		
Changsha	F. A. Keller	182	182, 183	

## INDEX OF MISCELLANEOUS ILLUSTRATIONS: 1922

Portraits	PAGE
Miss Jessie C. Jack	14
Miss Katherine E. Kreick	14
Mrs. H. N. Lachlan	21
Mr. Li Ioh-han	29
Mr. John Southey	35
Mrs. Grace Stott	37
Old Mr. Hsi, the Hanlin Scholar	107
Wife of General Feng	108
Pastor Ren of Hangchow	135
Mrs. W. J. Hanna	149
Miss Susie E. Claussen	156
Wife of Ex-governor Chao Ti	170
Miss Gertrude Brooks	173
Miss E. Constance Brock	173
Miss Bertha M. Lang	173
<b>Groups</b>	
Fourth Provincial Conference in Kweichow	112
Council Members at Shanghai	129
Workers, Students and Others at Nanyoh	182
Mr. Kang and Biola Band Number Three	183
Mr. and Mrs. Herbert M. Griffin and Child	187
<b>General</b>	
Distributing Famine Relief	13
A Taoist Priest in Yunnan	8
Five Thousand Chinese Women and Children	16
Country in Kweichow Province	17
Consulting Rooms of Dr. Ho	22
A Coolie with His Load	27
A River Scene in Kiangsi	43
A Spring Pastoral	49
A Kopu Village in Yunnan	58
The Ploughman	64
Yunnan Women and Children	65
A Shansi Missionary's Cart	74
"Hannah," a Shansi Baby	81
A Weeping Child	85
Orphan Children at Play	89
China Inland Mission Home in Vancouver, B.C.	94
Baptist Service for over 950 Soldiers	97
Plowing	99
Famine Relief for Women and Children	113
Some Delegates to China National Christian Conference	135
Harvesting in Yunnan	145
Moslem Brother and Sister	161
Means of Transportation in China	181
Orchid and Happy Sound	186

The Hudson Taylor  
CALENDAR 1923



ENTERING THE MIDDLES OF THE UPPER YANGTZE RIVER

JANUARY.	FEBRUARY.	MARCH.
1 2 3 4 5 6	1 2 3	1 2 3
7 8 9 10 11 12 13	4 5 6 7 8 9 10	4 5 6 7 8 9 10
14 15 16 17 18 19 20	11 12 13 14 15 16 17	11 12 13 14 15 16 17
21 22 23 24 25 26 27	18 19 20 21 22 23 24	18 19 20 21 22 23 24
28 29 30 31	25 26 27 28	25 26 27 28 29 30 31

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507 CHURCH STREET, TORONTO, ONT.

## Brief Items

A DOLL OUTDOES A GOD	86
WHERE FAMINE RELIEF HAS GIVEN ENTRANCE	105
GENERAL WU PEI-FU'S BIRTHDAY GIFT FROM GENERAL FENG	108
EVANGELISTIC MEETINGS IN A GIRLS' SCHOOL	123
INTEREST IN THE MISSION IN BUFFALO, N.Y.	126
A CONFERENCE AT NIAGARA FALLS, ONT.	126
"HE MARVELED"	128
TO THE RELIEF OF THE WOUNDED	138
THE GOSPEL OF PEACE IN A DAY OF ALARMS	141
THE MATERIAL OF WHICH MARTYRS ARE MADE	142
THE SAD STORY OF SHU-YING	142
A FORMER WORSHIPER OF "MOTHER EARTH"	142
THE CLOSE OF A MISSIONARY'S LETTER	156
THREE CHRISTIANS AMONG THE TRIBESPEOPLE	157
A TRAVELED "TRAVELER'S GUIDE"	157
THE TRUE AMBASSADOR	173

## Departments

SUMMARY OF NORTH AMERICAN ACCOUNTS	62
DONATIONS—	
16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 192.	
EDITORIAL NOTES—	
15, 31, 47, 63, 79, 95, 111, 127, 143, 159, 175, 189.	
THE SHANGHAI LETTER—	
45, 61, 77, 94, 142, 158, 174, 188.	
PRAYER CALLS—PRAISE ECHOES—	
14, 30, 48, 64, 78, 96, 112, 128, 144, 160, 176, 190.	
PERSONAL NOTES, ARRIVALS AND DEPARTURES—	
14, 78, 96, 112, 128, 144, 160, 176, 191.	
HERE AND THERE WITH OUR WORKERS—	
30, 62, 78, 96, 110, 126, 174, 190.	
ABSTRACT OF CHINA ACCOUNTS: 1921	192
LITERATURE ADVERTISEMENTS	80, 190



# CHINA INLAND MISSION: ABSTRACT OF CHINA ACCOUNTS, 1921

## DISPOSITION OF FUNDS REMITTED FROM ENGLAND, AMERICA AND AUSTRALASIA AND DONATIONS RECEIVED IN CHINA DURING 1921

To Balance December, 31st 1920.....	\$ 83,001.74
Less Balance of Famine Fund, as certified by local Treasurer to be included therein, transferred to separate account.....	9,992.45
	<b>\$ 73,079.29</b>
<b>To Receipts in China:—</b>	
<b>For General Purposes of the Mission at current rate of exchange:</b>	
From London, Nov. 30, 1920, to Nov. 30, 1921, *£17,770.....	\$136,330.04
North America, G. \$40,467.42.....	78,162.30
Australasia, £2,883 : 9 : 10.....	21,338.35
In China (\$19,734.24 at 73 and 3s. 6½d. = £2,562 : 6 : 4).....	19,734.24
	<b>\$255,564.93</b>
<b>For Special Purposes of the Mission at current rate of exchange (including £65 for outfits of missionaries on arrival in China):</b>	
From London, Nov. 22, 1920, to Nov. 16, 1921, *£9,709 : 8 : 2.....	\$ 75,290.61
North America, G. \$60,331.22.....	119,257.46
Australasia, £1,521 : 18 : 1.....	11,517.14
In China (\$90,761.95 at 73 and 3s. 6½d. = £11,784 : 12 : 8).....	90,761.95
	<b>296,827.16</b>
	<b>\$552,392.09</b>
From exchange and interest account (\$12,572.88 at 73 and 3s. 6½d. = £1,632 : 9 : 6).....	12,572.88
Remittances returned to account.....	\$1,427.56
Rent of Nanchang, Kiukiang, Kuling, and Wuhu.....	1,119.00
	<b>2,546.56</b>
(\$2,546.56 at 73 and 3s. 6½d. = £330 : 13s.).....	\$567,511.53
Part Sale of Property at Laohokow and Chefoo.....	30,890.41
London Special Fund returned from London for Investment... ..	1,221.64
	<b>\$672,702.87</b>
(\$32,112.05 at 73 and 3s. 6½d. = £4,169 : 9 : 4)	

### General and Special Accounts:—

By payments to missionaries for personal use.....	\$225,463.32
For support of Chinese helpers, rents, repairs of houses and chapels, traveling expenses, and sundry outlays on account of the stations and out-stations of the Mission.....	164,725.71
For expenses of boarding and day schools (exclusive of buildings and fees).....	19,085.37
For Property Account of new premises at Cheng-hsien, Chiehkeo, Chowkiakow, Fukow, Hungtung Hwochow, Kiangchow, Kiating, Lai'an, Lanchi, Luchow, Ningkwu, Pingyangfu, Suting, Taikang, Yuanchow, Ki., Yungchang, Yunnanfu, etc.....	56,426.69
For medical missionary work, including hospital, dispensary, and opium refuge expenses (exclusive of buildings and local receipts; also exclusive of payments to medical missionaries for their support).....	10,556.53
	<b>\$476,257.62</b>
For passages to England, America, and Australasia (including special funds, \$16,406.20).....	42,370.58
	<b>\$518,628.20</b>
Investments as per request of donors.....	30,673.45
Refund to public trustee, voucher K/2111.....	184.70
Balance carried forward, December 31st, 1921.....	123,216.52
(With the exception of \$50.12 the whole of this balance belongs to Special Accounts, to be used for particular payments.)	
	<b>\$672,702.87</b>
(\$518,628.20 at 73 and 3s. 6½d. = £67,339 : 5 : 7.)	

\*This amount includes the sum of £3,126 : 9 : 4 remitted to China during October, November and December, 1920, which was not included in the Cash Account for 1920. On the other hand, it does not include the sum of £3,051 : 11 : 2 remitted to China during November and December, 1921, together with an amount of £30 remitted to China in March, 1921, not yet responded to by China.

We have examined the above Abstract with the Returns from China, and find it correct.  
We have traced the items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the item referred to in the above note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,  
Chartered Accountants.

2 BROAD STREET PLACE, LONDON, E.C.2, April 28th, 1922.

## MONEYS ACKNOWLEDGED BY MISSION RECEIPTS, OCTOBER, 1922

PHILADELPHIA				TORONTO			
No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
1494	25 00	1409	55 00	1168	15 00	1232	10 00
1495	750 00	1412	15 00	1491	60 00	1179	250 00
1416	1 00	1414	20 00	1496	112 50	1180	5 00
1419	50 00	1417	20 25	1500	20 00	1181	5 00
1420	5000 00	1421	15 00	1504	60 00	1182	5 00
1422	5 00	1422	5 00	1505	60 00	1183	2 00
1423	17 00	1423	5 00	1509	100 00	1184	20 00
1435	18th	1501	40 00	1510	120 00	1185	6th
1437	17 85	1502	250 00	1512	2 00	1187	2 00
1438	8 00	1507	5 00	1513	1 50	1188	20 00
1439	600 00	1508	200 00	1514	1 00	1190	9th
1440	1400 00	1509	50 00	1515	1 00	1191	20 00
1442	4 25	1511	2 00	1517	5 00	1192	10 00
1443	40 00	1512	30 00	1518	10 00	1193	10 00
1444	20 00	1513	1 00	1519	12 50	1194	10 00
1445	5 00	1514	1 00	1520	5 00	1195	10 00
1447	5 00	1515	1 00	1521	5 00	1196	10 00
1449	34 00	1516	5 00	1522	5 00	1197	10 00
1450	4 84	1517	30 00	1523	10 00	1198	10 00
1451	5 00	1518	10 00	1524	10 00	1199	10 00
1452	2 50	1519	10 00	1525	10 00	1200	10 00
1453	5 00	1520	10 00	1526	10 00	1201	10 00
1454	5 00	1521	10 00	1527	10 00	1202	10 00
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